

The Medical Missionary, vol. 13

ESM

Ellet Joseph Waggoner

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1904

January 1904

“Healing through Faith. (Concluded.)” *The Medical Missionary* 13, 1.

EJW

E. J. Waggoner

(Concluded.)

Healing power is only the same thing as living power intensified. It is seeing how God's life is manifested, and bringing ourselves into right relation to it. Just to illustrate: we know that we cannot live without sunlight; the sun is the great healing agency. The ordinary rays of the sun will of themselves alone heal many diseases; many persons if they were only brought out doors and given plenty of fresh air and sunlight, would be healed. The ordinary rays of the sun will in a comparatively short time destroy any disease germ that lives. And we know that it is the life of the Lord swallowing disease; it is death swallowed up of life. But there are some conditions in which the life is so far gone that the ordinary degree of light will not cure.*MEDM January 1904, page 11.1*

Then what? We go to some institution where we will find the light concentrated. It takes more than the ordinary amount, so we gather up a vast number of rays and concentrate them upon the diseased part, and they do what the amount which ordinarily comes would be insufficient for. You see that it is simply the ordinary life intensified.*MEDM January 1904, page 11.2*

Now what is done in the healing of any disease? Why, when the vitality is lower than what we call normal,-although our lives are none of them normal,-it takes more of the gift of life to bring us up to the standard than it does ordinarily. It takes more life to bring us into a proper condition than it does to keep us there when we are going on well. It takes more power to start an object than it does to keep it going. So when our vitality is low, the problem is simply this: to bring into operation for us, and to make us appropriate, a larger

share of life than would have been needed if the vitality had not been lowered.*MEDM January 1904, page 11.3*

Here is a river; it has a regular flow but it meets an obstruction. Now what is needed? There must be an accumulation of force before that obstruction can be swept away. The ordinary flow of water will not sweep away that obstruction, for if it would, the obstruction would not be there at all, it never could have formed; but when that obstruction which dams up the stream is there, then there must be added force; and as the water continues coming down, by and by the amount accumulated is more than the obstruction can stand, and it is swept away, and there is the regular flow again. It is not any new flow of water, but a larger flow than usual.*MEDM January 1904, page 12.1*

Even so with life, the water of life, the stream that comes from God. It is sufficient to keep us in health; but when we have got out of harmony with it,-when we have transgressed, when we have put something athwart the stream, and dammed up its flow, then there must be an increased amount, to sweep it away. That is the problem of healing; it is concentrated life. If we keep in a right condition, the ordinary light will keep our skin healthy. When we have tuberculosis of the skin, lupus, we must get more than the ordinary amount of light upon it, in order to bring the skin back to a normal condition.*MEDM January 1904, page 12.2*

Faith will accelerate that process very much, because faith means the seeing of things that are unseen. If a man has faith, he will conscientiously bring himself into harmony with the life that is manifested, and will use all the means which God has provided for the conveying of life. He will come into harmony with those means. And if he does that intelligently, through faith, he gets a great deal more than the man who does not recognise the life nor the means by which it is conveyed.*MEDM January 1904, page 12.3*

But a day comes very often when the measure of obstruction is greater than can be removed by the measure of life that is taken in through the ordinary means with which we are familiar. Then we recognize the fact that God has more abundant life. We have come to the end of our ability to co-operate with God through the use of

the ordinary means that he has provided for life. We have acknowledged God in all our way; but here is a case that baffles us. We do not know how God works to give life here. We have not learned his secrets any further than this, except that "he gives the Spirit without measure, and "the Spirit is life." We have been able to co-operate with him up to this point; but now we can no more. We do not claim that we have done work, we have only followed his orders, and we give him thanks for the results day by day. Just as we pray for our daily bread, and then go and get it as he has provided for us, and thank him for it, so we pray for healing of our disease, and then take the means that he has provided for health. And when those means have proved efficacious we thank him just as much for the healing as though nobody ever lifted a finger and we know and acknowledge that it comes from the Lord just as directly as though it had been instantaneous and invisible. That is healing by faith, although it is not what is described in *James 5:14, 15.MEDM January 1904, page 12.4*

But now we come to a place when we cannot see how God works, but we know that he has the power, for he has all power in heaven and earth, and nothing is too hard for him. So we ask him in this case, that if it be his will we may receive the more abundant life,-that life which is so vast that exceeds all the life that is contained in all the things that are made,-and that he will simply let that life stream flow through us, and give us healing. No, we are doing in that case exactly-except in degree-what we were doing before, when we took the healing means,-not the death-dealing thing but the things which contain life. We are putting ourselves into harmony with the life. That is, when we use the water, the air, the sunlight, food, and the exercise, we are putting ourselves in harmony with the stream of life as much as we know now. And now that there is a case that requires more concentrated life, and a larger measure of life than can be concentrated in any of these visible agencies, we do the same thing still,-we put ourselves absolutely into harmony with that life, and pray that the larger measure may fill us. We simply stand still now and see him work by invisible means.*MEDM January 1904, page 12.5*

Now it seems to me that, clumsily expressed as this has been, it does really set before us the whole thing. It guards against the two

extremes, of saying the God must do everything without our co-operation, without our losing the means that he provides; or saying that we do it all, and that he has no visible hand in the matter. We recognize that God always does it all, but we are to learn his ways, and co-operate with him, giving him thanks all the time for every measure of healing of disease, even though it be a little wound which needs nothing but to be bound up. In that case, what have we done? Nothing; we have simply let it alone, and let the Lord heal it. We bring the edges of the cut together, and then let it alone, and let God heal it by his life, and we have faith in him, but he will do it.*MEDM January 1904, page 13.1*

A physician who does not really know God, does really exercise faith in God, although unintelligently, unconsciously; because he has that same confidence. He does nothing but bring the edges of the wound together and cover it up, and keep the germ-laden air away from it, and he has faith that it will be all right. He believes that there is a healing agency, but he does not know that it is God that is working. But that does not alter the fact that it is God who heals, though men are not always ready to recognize it.*MEDM January 1904, page 13.2*

Faith is not inconsistent with law. There would not be any faith, if there were no law. If everything were haphazard, sometimes one way, and sometimes another way, and sometimes not at all, who could have any faith? Who could depend upon God if he moved erratically? In order that we may depend upon God, it must be that "with him there is no variableness neither shadow of turning." So we can depend upon him in faith. Why?-because there is a universal, an unchangeable law. Instead of it being, as some people say, that there is no use of prayer, because everything is done by a fixed law, the only thing that makes prayer of any value is the fact that we know what to depend upon. We know that we shall find God faithful every time that we depend upon him, and that he will do the thing that he has promised to do, for upon his doing so depends his character as God.*MEDM January 1904, page 13.3*

February 1904

“‘Eat Ye That Which Is Good’” *The Medical Missionary* 13, 2.

EJW

E. J. Waggoner

One need not be very old to remember the time when the term “Health Reform” was more common among Seventh-day Adventists than almost any other. It was rare to find a member of the denomination who was not professedly a “health reformer.” Unfortunately, yet most naturally, there has been a reaction to a certain extent, and the matter of health and healthful living receives much less attention than it did twenty-five or thirty years ago.*MEDM February 1904, page 38.1*

The reason for this lessened interest in the subject of healthful living is no doubt to be found in the fact that with very many in former times zeal was not according to knowledge, and the results of their change of habits were not encouraging. The idea largely obtained was that health reform consisted in deprivation, and the consequence was often poorer health than when the old manner of life was followed. Yet many faithful souls conscientiously persevered in the course which they believed to be right, regardless of consequences. Their purpose was that of the good brother who said, “I am going to stick to health reform, and live it out if it kills me.” They were the material out of which martyrs are made; and the nobility of their self-sacrifice was not lessened by ignorance of the truth that true health reform does not kill, but, on the contrary, gives fuller life. If, with more correct ideas as to what constitutes health reform, the younger generation had the determination that the older one had, Seventh-day Adventists might be, as a body, the strongest people on earth, and be for signs and wonders in the world.*MEDM February 1904, page 38.2*

We have now learned that there is no virtue in self-torture, and that health does not come by keeping the body in a state of constant deprivation, longing for something which it is persistently denied. It is now recognized that God gave us taste for a purpose, and that an

inferior food which one relishes will do the system more good than a much better food which seems insipid. Rigidly scientific experiments have shown that the increased flow of saliva which comes at the sight or smell or even the thought of a favorite food is accompanied by a corresponding flow of gastric juice. That is, when “the mouth waters” in anticipation of savory food, it is an indication that the stomach is preparing to care for it promptly; while if food be not appetizing, digestion and assimilation are but indifferently performed.*MEDM February 1904, page 38.3*

With the knowledge that the satisfying of the appetite is absolutely essential to good digestion, there is danger of making the mistake of allowing the appetite full sway, and not giving reason its rightful place. Appetite, like conscience, is a good guide only when well instructed and trained. No greater mistake could be made than to suppose that nothing is either essentially good or bad in itself; and that everything depends on the individual likes and dislikes. It is indeed true, as before stated, that a poor food that is keenly relished, may do a person more good than a good food that is not desired; but how much more good might result if the keen appetite and the perfect food were combined. The sum of health reform, as far as diet is concerned, is in finding out what kinds of food are best, and then training the appetite to choose and delight in only that which is good. The fact that a person likes a thing or dislikes another is in itself no proof that the one is best for him, and the other to be rejected. Many men like tobacco and alcoholic liquor, and do not like fruit; but that does not prove that alcohol is nourishing, or that the Creator made a mistake in making man’s diet consist largely of fruits.*MEDM February 1904, page 38.4*

God has specified the class of substances which are the best food for mankind, and in that class there is such a wonderful variety that every person’s appetite under every varying condition may be fully gratified and satisfied. Outside of that limit a wise person will not desire to go; and if, through some abnormality, his appetite craves something else he will as speedily as possible educate it to delight only in that which is really good.*MEDM February 1904, page 38.5*

Milton’s lines-

“None But such as are good men can give good things,

And that which is not good is not delicious

To a well-governed and wise appetite-"*MEDM February 1904, page 39.1*

tell the exact truth. God is good, and he gives only good things; and the well-governed and wise appetite will not find anything good which God has not prescribed. How often we read the words, "Bless the Lord, O my soul, and forget not all his benefits; ... who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's." "How excellent is thy lovingkindness, O God! therefore the children of men put their trust under the shadow of thy wings. They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures." This shows that those who learn from the Lord to be satisfied with good things constantly experience exquisite keenness of delight to which all others are strangers.*MEDM February 1904, page 39.2*

The children of Israel in the wilderness were given bread from heaven. It was certainly a perfect food, and coming from God it must have been good in every sense, pleasant to both sight and taste; yet most of them became disgusted with it and loathed it. Not relishing it, they undoubtedly found difficulty in digesting it, as they longed for the diet of their captivity. So God gave them their heart's desire, but with it, as the natural and inevitable accompaniment, he sent leanness, or literally rendered, consumption, into their souls. "Now these things were our examples, to the intent we should not lust after evil things, as they also lusted." They fell in the wilderness, and we ought to learn the lesson that the food which God has not specifically appointed for us, can not build us up in the long run, even though our perverted appetites may cause us to be temporarily benefited. None of God's provisions are arbitrary. He who made us knows our frame; and the food which he appointed in the beginning is the only food that is perfectly adapted to the human constitution. Wisdom says: "He that sinneth against me wrongeth his own soul; all they that hate me love death." And the result has always demonstrated the truth of the words.*MEDM February 1904, page 39.3*

The oft-repeated question, "Will this hurt me if I eat it?" or the statement, "You can eat this with impunity," indicate how utterly

wrong is the popular attitude with regard to diet. People are content if only they do not suffer on account of their food, not knowing that they ought to experience the keenest pleasure from it, not only while eating, but much more from its effects. It is not enough that food be negative; that is, that it does not cause us appreciable pain. It must have a positive effect for good. That which does not help to build up a perfectly healthy body does injury. *MEDM February 1904, page 39.4*

The sum of the matter is that we should learn of God, dwell with him, and eat only at his table. If we do, we shall not only be merely contented, but “abundantly satisfied” with the good things that he provides, and shall loathe that which is not best for us. E.J.W. *MEDM February 1904, page 39.5*

“Daily Bread for Christian Workers” The Medical Missionary 13, 2.

EJW

E. J. Waggoner

Monday, Feb. 1. “Give us this day our daily bread.” *Matthew 6:11. MEDM February 1904, page 60.1*

We may make this petition with the utmost confidence that it will be granted, because the Lord himself tells us what to ask for. We are sure before hand that it is his will. Therefore read *1 John 5:14, 15*. It is all-inclusive; for bread means life, and the gift of life embraces “all things” necessary to it. Life from God is the evidence of his love, -the proof of his desire for our eternal salvation. Though we may have nothing whatever in our actual possession in the morning, the fact that we have life enough to ask for our daily bread, is assurance of everything. “My God shall supply all your need, according to his riches in glory.” *MEDM February 1904, page 60.2*

Tuesday, Feb. 2. “Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.” *Matthew 4:4. MEDM February 1904, page 60.3*

Read *Deuteronomy 8:3*, and you will see that, instead of being contrasted with “every word that proceedeth out of the mouth of

God,” bread is the means by which we know that we live by his word. Therefore it must be that bread contains God’s word. This is demonstrated in creation: the seed from which all grain grew was God’s word, “Let the earth bring forth.” Our daily bread is a reminder that we have no life except the life of God, and that therefore it belongs, not to us, but to him, and he is to direct and use it as he will.*MEDM February 1904, page 60.4*

Wednesday, Feb. 3. “*The bread of God is He which cometh down from heaven, and giveth life unto the world.*” *John 6:33.**MEDM February 1904, page 60.5*

In our daily bread we receive the identical life that “was manifested” in Jesus of Nazareth. He himself took bread in his hand, saying, “This is my body.” In the presence of thousands in the wilderness he demonstrated this, when the bread with which he satisfied their hunger plainly came from his own hands. “The Word was made flesh,” and “of his fulness have all we received.” If we recognise and acknowledge him in his gifts, then we shall live by faith, Christ will dwell in our hearts *by faith*, and we shall be “filled with all the fulness of God.”*MEDM February 1904, page 60.6*

Thursday, Feb. 4. “*It is the Spirit that quickeneth; the words that I speak unto you, they are spirit, and they are life.*” *John 6:63.**MEDM February 1904, page 60.7*

Let us beware of saying, or even thinking, the unbelieving question of the Pharisees: “How can this man give us his flesh to eat?” The real things, those which are eternal, are unseen; the things that are seen are but shadows that pass away. We endure only when we see the invisible. Christ is the divine Word that was from the beginning—the source of all life and every created thing. The fact that we live demonstrates the truth that he gives us his flesh—“the word of life”—to eat; but no finite mind can ever understand it. We should rejoice that our God, and consequently his love, life, and power, is “greater than the measure of man’s mind.”*MEDM February 1904, page 60.8*

Friday, Feb. 5. “*We being many, are one bread and one body; for we are all partakers of that one bread.*” *1 Corinthians 10:17.**MEDM February 1904, page 60.9*

Our bodies are built up of that which we eat; but though Christ is the bread given to feed all the world, only those who take him in faith become one with him. He is the living Bread; if we receive him by faith that sees him in all his gifts, we are also the same body and bread. But this means that we, like him, must give ourselves to the world; for bread is for no other purpose than to be eaten. If we are true bread, we shall rejoice that we can be used to refresh the faint and weary; for that is the object of our existence.”*MEDM February 1904, page 60.10*

Sabbath, Feb. 6. “*Thou shalt set upon the table shew bread before me always.*” *Exodus 25:30. MEDM February 1904, page 60.11*

Showbread is literally “bread of the Presence.” Twelve loaves were placed upon the table before the Lord each Sabbath. The bread indicated, first of all, Christ, who is the Presence of God, and second, all the people who by partaking of him, become “one bread;” for the twelve tribes were represented in the twelve loaves. It was before the Lord continually, for new bread was placed upon the table when the old was eaten; so we, when we present our bodies “a living sacrifice,” are continually renewed. The bread of the Presence repeats the mystery of the burning bush; though eaten, it is not consumed, because God’s presence is in it. The bread was renewed on the Sabbath day, showing that the Sabbath is to give us fresh life for service.*MEDM February 1904, page 60.12*

Sunday, Feb. 7. “*Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit.*” *John 12:24. MEDM February 1904, page 60.13*

The sowing has reference to the harvest, which is “the end of the world,” when the seed is gathered. Then only can it be known how much is produced by each life that is given up. “Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it.” If there were no sowing, there could be no bread. Our joy is to be not merely that by laying down our lives we have many lives as our fruit, but that in the death our own life will multiply, and become more fruitful.*MEDM February 1904, page 61.1*

Monday, Feb. 8. *"We glory in tribulation also; knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed."* Romans 5:3-5. MEDM February 1904, page 61.2

"Tribulation" is from the Latin *tribulum*, a threshing sledge. This instrument is absolutely essential to the production of bread. Dean Trench, in his "Study of Words," quotes the following quaint lines from an early English poet: - MEDM February 1904, page 61.3

"Till from the straw, the flail the corn doth beat,
Until the chaff be purged from the wheat,
Yea, till the mill the grains in pieces tear,
The richness of the flour will scarce appear.
So, till men's persons great afflictions touch,
If worth be found, their worth is not so much,
Because, like wheat in straw, they have not yet
That value which in threshing they may get.
For till the bruising flails of God's corrections
Have threshed out of us our vain affections;
Till those corruptions which do misbecome us
Are by thy sacred Spirit winnowed from us;
Until from us the straw of worldly treasures,
Till all the dusty chaff of empty pleasures,
Yea, till his flail upon us he doth lay,
To thresh the husk of this our flesh away;
And leave the soul uncovered; nay, yet more,
Till God shall make our very spirit poor,
We shall not up to highest wealth aspire;
But then we shall; and that is my desire." MEDM February 1904, page 61.4

Tuesday, Feb. 9. *"Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God."* 2 Corinthians 1:3, 4. MEDM February 1904, page 61.5

That is why we can glory in tribulation-in being threshed. Only in tribulation can we receive comfort; but the comfort is sure to come

in the tribulation. This is our school for service; we canm comfort others only with the comfort which we have received of the Lord; and therefore it is only in tribulation that we learn how to be of service to our fellow-men. To refuse tribulation is equal to refusing to carry consolation to suffering souls.*MEDM February 1904, page 61.6*

Wednesday, Feb. 10. *"The Lord God hath given me the tongue of the learned [of disciples-those that are taught], that I should know how to speak a word in season [sustain with words] to him that is weary; he wakeneth morning by morning, he wakeneth mine ear to hear as the learned."* *Isaiah 50:4.MEDM February 1904, page 61.7*

This is what we gain by tribulation. We really learn only by experience; and tribulation endured works experience. *Romans 5:3, 4.* We get the "tongue of the learned," so as to "know how to sustain with words" those that are weary, by experiencing the divine comfort that accompanies tribulation. Here is instruction in language, that is not given in any other school than that of Christ. But we must not forget that the words which we learn from Christ are not mere sound. Real words are things; and divine words work. That is the test of the reality of a word. See *Hebrews 4:12.MEDM February 1904, page 61.8*

Thursday, Feb. 11. *"God forbid that I should glory, save in the cross of our Lord Jesus Christ, whereby the world is crucified unto me, and I unto the world."* *Galatians 6:14.MEDM February 1904, page 61.9*

The cross was the symbol of shame and degradation, and to this day it conveys the idea of all that is repugnant to human nature,-even death itself. The death of the cross was the most ignominious punishment known, and could never be inflicted on a Roman citizen; only slaves and vile criminals of another nations might suffer it. But the death of Christ upon it has caused eternal glory to shine from the instrument of shame and death. Thus we see that "base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things which are, ... that, according as it is written, he that glorieth, let him glory in the Lord." *1 Corinthians 1:28-31.MEDM February 1904,*

Friday, Feb. 12. *"Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord."* Jeremiah 9:23, 24. MEDM February 1904, page 61.11

We are to glory only in the cross, yet God forbids us to glory in anything except the knowledge of him. The inevitable conclusion is, therefore, that only in the cross can we understand and know God. The cross, which man despises, is the revelation of God-of divine love, divine power, and divine glory. MEDM February 1904, page 61.12

Sabbath, Feb. 13. *"Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, cursed is everyone that hangeth on a tree."* Galatians 3:13. MEDM February 1904, page 62.1

Wherever there is the curse, there is the cross of Christ. The curse is death, but Christ bears it, and so life flourishes even in the midst of "change and decay." We should glory in the cross, because it reveals his divine power, endless life, delivering from disobedience and death. Even disease should remind us of the Healer, for "he hath borne our sicknesses and carried our sorrows." MEDM February 1904, page 62.2

"Sickness and pain are treasure, for they bring,
Each for itself, the remedy; the sting,
Piercing my Lord, loses its power to harm;
Its poison is annulled, and healing balm
Flows from the wound inflicted; endless life
Swallows up death; and in the mortal strife
Captivity is captive led." MEDM February 1904, page 62.3

Sunday, Feb. 14. *"I beseech you therefore brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."* Romans

12:1.MEDM February 1904, page 62.4

This means crucifixion with Christ; for that is the one acceptable sacrifice. As it is only in the cross that we can see and know God, so it is only there that we become united with him. It comes from such faith in the truth that Christ has borne and does bear everything, that we know and feel his presence with us, bearing every temptation, hardship, and pain. This is our deliverance, and our power of endurance.MEDM February 1904, page 62.5

Monday, Feb. 15. *"I heard the voice of the Lord, saying, whom shall I send, and who will go for us? Then said I, Here am I, send me."* Isaiah 6:8.MEDM February 1904, page 62.6

What a wonderful privilege, to stand so close by the side of the Lord, that when he wants somebody to run on an errand, we can say, "Here am I, send me." No one in the universe can have a higher honor than to be an ambassador for Christ,-to speak for God. the redeemed in glory have no higher reward than this, that "they shall see his face," "and his servants shall serve him." How is this honour gained?-By being crucified with Christ, by presenting our bodies a living sacrifice, so that our lips may continually have the cleansing touch of the live coal from the altar.MEDM February 1904, page 62.7

Tuesday, Feb. 16. *"Then said I, Lo, I come to do thy will, O God."* Hebrews 10:7.MEDM February 1904, page 62.8

When is this said?-Whenever the only sacrifice that is acceptable to God is offered to him-ourselves. God has prepared every one of us a body in which to do his will; but that body can be used to its proper end, as an instrument of righteousness, only when Christ has complete possession of it. when we know the cross well enough to understand and see the Lord in it, we shall delight in being thus taken possession of to do his will, because we shall know that only so can we live. When God asks us to present our bodies "a living sacrifice," he assures us that we shall have life with which to make the offering.MEDM February 1904, page 62.9

Wednesday, Feb. 17. *"My son, keep thy father's commandment, and forsake not the law of thy mother: bind them continually upon*

thine heart, and tie them about thy neck, when thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest, it shall talk with thee.” Proverbs 6:20-22.MEDM February 1904, page 62.10

What a blessed assurance of guidance, protection, and instruction. *Psalm 1:1-3* tells to what a certain end the guidance is; *Psalm 121:3-8* tells how sure is the protection; and *Isaiah 51:4* tells of the awakening in the morning to hear. There is no better time to talk with the Lord than early in the morning. It is then that he speaks to us, if we have ears to hear; and it is then that he ought to hear our voices in response. *Psalm 5:3.MEDM February 1904, page 62.11*

Thursday, Feb. 18. *“How precious also are thy thoughts unto me, O God! how great is the sum of them! If I should count them, they are more in number than the sand: when I awake, I am still with thee.” Psalm 139:17, 18.MEDM February 1904, page 62.12*

The only real, valuable thoughts are God’s thoughts; for “the Lord knoweth the thoughts of the wise, that they are vain.” Forsaking our ways and our thoughts, we are in a position for God to fill us with his precious thoughts. A famous astronomer exclaimed, “O God, I think thy thoughts after thee.” That is grand; but more glorious still is it to have God think his own thoughts in us. He watches over our slumbers, speaking to us sometimes even in our dreams; and when we awake we find him patiently waiting to talk with us.*MEDM February 1904, page 62.13*

Friday, Feb. 19. *“All Thy waves and Thy billows are gone over me.” Psalm 42:7.MEDM February 1904, page 62.14*

This seems like a terrible condition, and the one experiencing it often feels that he is lost; but comfort comes with the thought that they are God’s waves and billows that go over us, and that he is with us as we go through them. His way is in the sea, and his path in the great waters (*Psalm 77:19*), and he is at home there; therefore the waves cannot drown us, though they go over us. Indeed, through the sea is often, as with Israel of old, the only way of deliverance from our enemies.*MEDM February 1904, page 62.15*

Sabbath, Feb. 20. *“Yet the Lord will command his loving-kindness*

in the daytime, and in the night his song shall be with me, and my prayer unto the God of my life.” Psalm 42:8.MEDM February 1904, page 63.1

Not only in the daytime as distinguished from the night, but *daily*, as the Hebrew word indicates, will God command his loving-kindness to run after us (thus literally, *Psalm 23:6*), to protect us. And what of the night? Will he withdraw his loving-kindness then? Not by any means; then he himself sits by our bedside, singing his lullaby to soothe us to sleep. When that song becomes our prayer, we make sure his continued presence with us; for he inhabits the praises of his people. *Psalm 22:3.MEDM February 1904, page 63.2*

Sunday, Feb. 21. *“In the day when I cried thou answeredst me, and strengthenedst me with strength in my soul.” Psalm 138:3.MEDM February 1904, page 63.3*

God hears every cry of pain, every sigh of sorrow, and even the unuttered dread; and when he hears, he either removes the calamity or gives strength to endure it. And the help comes “in time of need.” “Before they call, I will answer; and while they are yet speaking, I will hear.” It is true that this last refers especially to the new earth: but God is as good now as he will be then. And it is not alone the cry directly addressed to him, that he hears. When Ishmael, in the desert, was moaning with thirst, and about to die, “God heard the voice of the lad,” and provided a well of water. Every suffering moan is in God’s ears a demand for help, which he instantly honours.*MEDM February 1904, page 63.4*

Monday, Feb. 22. *“The Lord will perfect that which concerneth me: Thy mercy, O Lord, endureth for ever: forsake not the works of thine own hands.” Psalm 138:8.MEDM February 1904, page 63.5*

The Lord is not slack concerning his promise; he never becomes weary or discouraged, nor abandons a work that he has once begun. All may have the utmost confidence that, “He which hath begun a good work in you will perfect it until the day of Jesus Christ.” *Philippians 1:6*. “Hope in the Lord, for with the Lord there is mercy, and with him is plenteous redemption.”*MEDM February 1904, page 63.6*

Tuesday, Feb. 23. *"They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth for ever. As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even for ever."* Psalm 125:1, 2.MEDM February 1904, page 63.7

Sometimes clouds settle down and shut off the mountains from view; but the dwellers in the valley have no fear but that the mountains are still in their places, although unseen. The mountain was just as "full of horses and chariots of fire round about Elisha" and his servant before the young man's eyes were opened to see them, as after. And this invisible protection by the Lord is far more sure than anything that could be seen.MEDM February 1904, page 63.8

"Not rocks nor hills could guard so well
Fair Salem's happy ground,
As those eternal arms of love,
That every saint surround."MEDM February 1904, page 63.9

Wednesday, Feb. 24. *"As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God: when shall I come and appear before God?"* Psalm 46:1, 2.MEDM February 1904, page 63.10

What difference does the removal of the earth make to those who dwell in Him who made it, and whose word of power holds it up?MEDM February 1904, page 63.11

"God is round about us,
And can we be dismayed?"MEDM February 1904, page 63.12

During a severe earthquake, when people were shrieking with terror, and running about nearly beside themselves, a dear old lady was seen sitting in her chair, calmly reading her Bible. "Are you not afraid, Grandmother?" one asked. "No" she replied, "I am glad to know that I have a God who can shake the earth."MEDM February 1904, page 63.13

Thursday, Feb. 25. *"There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the*

most High. God is in the midst of her; she shall not be moved: God shall help her, and that right early." Psalm 46:4, 5.MEDM February 1904, page 63.14

God himself provides the river, for he is the "Fountain of living waters." Just as the ark rode safely on the raging waves of the flood, so the city of God will rest unmoved, when the earth is "clean dissolved," and the elements shall melt with fervent heat." That which is true of the city of God, is true of every soul in whom God abides: it cannot be moved. Therefore, "cry out, and shout, thou inhabitant of Zion; for great is the Holy One of Israel in the midst of thee." *Isaiah 12:4.MEDM February 1904, page 63.15*

Friday, Feb. 26. *"What time I am afraid, I will trust in Thee." Psalm 56:3.MEDM February 1904, page 63.16*

Nameless fear, the dread of the unseen and the uncertain, is far more torturous than any evil that can actually befall us. And even though there be no danger impending, the fear, to a timid person, is none the less terrible. How good, then, to read this testimony: "I sought the Lord, and he heard me, and delivered me from all my fears." *Psalm 34:4.* Better still it is to be able to say, "Behold, God is my salvation; I will trust, and not be afraid." *Isaiah 12:2.* "Fear hath torment," but "perfect love casteth out fear," and God's love for us is perfect.*MEDM February 1904, page 64.1*

Sabbath, Feb. 27. *"I have laid help upon one who is mighty; I have exalted one chosen out of the people." Psalm 89:19.MEDM February 1904, page 64.2*

It is encouraging to know that we have a mighty helper, One who has "all power" in heaven and in earth; but still more blessed is the knowledge that the power is manifested in one of our own number,- One who was in all things like us,-a poor day laborer. He said, "I can of mine own self do nothing." How, then, did he get his great power?-He "offered up prayers and supplications with strong crying and tears." "To him whom man despiseth" God says, "In an acceptable time have I heard thee." You can trust him without fear.*MEDM February 1904, page 64.3*

Sunday, Feb. 28. *"Oh how great is thy goodness, which thou hast*

laid up for them that fear thee; which thou hast wrought for them that trust in thee before the sons of men!" Psalm 31:19.MEDM February 1904, page 64.4

You feel despondent, almost discouraged, at the thought of your sinfulness; looking at your life, you see only the absence of goodness. Then look up and view the "great goodness," "like the great mountains," which God himself has wrought and laid up for whoever will claim it as his own through faith. "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men. For he satisfieth the longing soul, and filleth the hungry soul with goodness." *MEDM February 1904, page 64.5*

Monday, Feb. 29. *"Thou shalt hide them in the secret of thy presence from the pride of man: thou shalt keep them secretly in a pavilion from the strife of tongues." Psalm 31:20.MEDM February 1904, page 64.6*

It is from the pride of *man*, that God will keep us safe in the secret of his presence; not from the pride of other men,-that cannot do us serious harm,-but from our own pride, for that alone causes us to fall. He is "meek and lowly in heart," and in him we find rest to our souls, from the assaults of pride. And what though the strife of tongues rages? If he but keep us from it, we can at the most but hear the noise of the strife afar off; and in the quiet of his pavilion we may be wholly unconscious of it. *MEDM February 1904, page 64.7*

April 1904

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EJW

E. J. Waggoner

Friday, April 1. Praise ye the Lord, O give thanks unto the Lord; for he is good: For his mercy endureth for ever. *Psalm 106:1.*

How often people say, or at least think, “I don’t see what I have to be thankful for.” That is the purely selfish idea of thankfulness, -so much visible, actual rain, so many thanks; nothing in sight, no thanks. Such a conception of thanksgiving naturally exists with one who lives by the law of works, whose reward is not reckoned of grace, but of debt. His thanksgiving is a mere commercial transaction; it pertains to heathenism, and not the Christianity. The intelligent Christian has always and everywhere a cause for thanksgiving: because God is, and he is good. No circumstance, no gain or loss, can ever interfere with true thanksgiving. God is good, and, therefore, whether we consciously possess little or much it is equally good, and calls for thanks. God is “Our Father,” and, therefore, we always have all things in him. Whoever knows God must necessarily give thanks, not for what he himself has, but for what God is. *MEDM April 1904, page 123.1*

Sabbath, April 2. O give thanks unto the Lord; call upon his name; make known his deeds among the people. Psalm 105:1. MEDM April 1904, page 123.2

Not to give thanks is to deny God; for it is virtually to say that he has done nothing, and that he himself is nothing, for which one should render thanks. It is only by giving thanks for his wonderful works, and because he is, and not by argument, that we can make God known to the people who know him not. God is known by his works; and his works are made known through the thanksgiving of those who take pleasure in them. *MEDM April 1904, page 123.3*

Sunday, April 3. Rejoice in the Lord, ye righteous; and give thanks

at the remembrance of his holiness. Psalm 97:12.MEDM April 1904, page 123.4

The world is corrupt and empty; there is no satisfaction to be found in it. We are all sinful and destitute; in us dwelleth no good thing. But God is good, “glorious in holiness, fearful in praises, doing wonders,” and he “filleth all in all.” Therefore must we “rejoice evermore” and give thanks. God lives not for himself but for his creatures; his power and his holiness are for us; so though our emptiness and helplessness, if we had nothing else to contemplate, might well cause us to sink in despondency, the remembrance of God’s holiness, of whose fulness we have all received, is sufficient cause for joyous thanksgiving. We must give thanks when we consider God’s holiness; not to give thanks is to doubt it.*MEDM April 1904, page 123.5*

“Yet in the maddening maze of things,
And tossed by storm and flood,
To one fixed trust my spirit clings;
I know that God is good!”*MEDM April 1904, page 123.6*

Monday, April 4. *Unto thee, O God, do we give thanks: unto thee do we give thanks: for that thy name is near thy wondrous works declare. Psalm 75:1.MEDM April 1904, page 123.7*

When questioned about the healing of the lame man, Peter said, “Be it known unto you all, and to all the people of Israel, that *in the name* of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even *in him* doth this man stand here before you whole.” *Acts 4:10*. Thus we see that the name of the Lord is what he himself is-his personality. “Jesus” means “Saviour,” and he himself is Saviour, saving by his own life. Therefore, when we read that God’s wondrous works declare that his name is near, it is the same as though it said that God’s works reveal his presence. That this is the case, is shown by *Romans 1:20*. So to the one who has eyes to see with, the works of God must produce thanksgiving, because they reveal the everlasting, divine power by which we are saved.*MEDM April 1904, page 124.1*

Tuesday, April 5. *It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High; ... for thou, Lord, hast*

made me glad through thy work; I will triumph in the works of thy hands. Psalm 92:1, 4. MEDM April 1904, page 124.2

“The works of the Lord are great, sought out of all them that have pleasure therein.” *Psalm 111:2*. These works are the heavens and the earth. So wonderful are these works that when they were finished “the morning stars sang together, and all the sons of God shouted for joy.” Now God “hath showed his people the power of his works, that he may give them the heritage of the heathen.” *Psalm 111:6*. “For we are his workmanship, created in Christ Jesus unto good works,” by the same power by which God in the beginning created the heavens and the earth. The creation of a new man in Christ is as wonderful a work as the creation of a new world. This is why there is joy in heaven over one sinner that repents, even as there was when the earth was created. All heaven is witness to the fact that it is a good thing to sing praises to the name of the Most High. What makes it so good a thing for us, is the fact that in God’s works we triumph. His works are our salvation. *MEDM April 1904, page 124.3*

Wednesday, April 6. *“Because that when they knew God they glorified him not as God, neither were thankful, but became vain in their imaginations and their foolish heart was darkened.... God also gave them up to uncleanness through the lusts of their hearts, to dishonor their own bodies between themselves. Romans 1:21, 24. MEDM April 1904, page 124.4*

Here we learn, negatively, the value of giving thanks. “It iss a good thing give thanks unto the Lord,” because it keeps people from lapsing into idolatry. All the evil that is in the world is the result of unthankfulness for God’s gift and lack of appreciation of his works, and this is due to the fact that people think more of themselves than of God, as did Lucifer. No one can consider God’s works, as the works of God, without praising him; and praise is worship. *MEDM April 1904, page 124.5*

Thursday, April 7. *Whoso offereth praise glorifieth me, and prepareth a way that I may show him the salvation of God. Psalm 50:23. Revised Version, margin. MEDM April 1904, page 124.6*

It is no arbitrary requirement that God makes, that people should

praise him; there is no element of selfishness in it on his part; he simply desires our salvation. When we praise God we are only giving him the glory due to him, for his wonderful and glorious works; and when we are praising God for his works, and thanking him for his unspeakable gifts, we are not thinking of ourselves. Now as self is the sole cause of sin, it follows that all that draws us away from self works salvation for us. One can not possibly thank God from the heart and at the same time commit sin; and as God's constant goodness calls for continual praise, it is plain that in praise is the way of salvation. It is with singing that the ransomed of the Lord return and come to Zion.*MEDM April 1904, page 124.7*

Friday, April 8. *In nothing be anxious but in everything by prayer and supplication with thanksgiving, let your requests be made known unto God. Philippians 4:6.**MEDM April 1904, page 124.8*

Why with thanksgiving?-Because thanksgiving keeps fresh in our minds the wonderful works of God, and that begets confidence. We can come to the throne of grace with boldness when know what God delights in doing,-what it is his nature to do. This leads us to cast all our care on him, knowing that cares for us. But thanksgiving in prayer must not be limited to things that are past; we must thank God for the things that we are asking for. What! thank him before we receive them? Certainly if we do not, we show that we have some doubt whether or not we shall receive them; and the man who doubts receives nothing. It is faith that grasps the blessings asked, and wherever there is faith there is thanksgiving. Without thanksgiving there is no real prayer.*MEDM April 1904, page 124.9*

Sabbath, April 9. *Thanks be to God which giveth us the victory through our Lord Jesus Christ. 1 Corinthians 15:57.**MEDM April 1904, page 124.10*

Remember that when we ask God for victory he does not have to go out and win it for us before he can give it to us. He does not need to keep us waiting, for he has overcome the world. This, then, is an additional reason for thanking God in advance for the blessing we ask for. "This is the victory that hath overcome the world, even our faith." Faith appreciates the victory already won for us; and when one who is sorely pressed by temptation realizes that the

deliverance asked for is his already, he can not help breaking forth into thanksgiving as he prays.*MEDM April 1904, page 124.11*

Sunday, April 10. *Thanks be unto God for his unspeakable gift. 2 Corinthians 9:15.**MEDM April 1904, page 124.12*

It is by our steadfastness in the faith that we resist Satan, so that he flees from us (*James 4:7; 1 Peter 5:9*); and thanksgiving is the signal to him that we know the Mighty One on whom help has been laid, and that we accept the deliverance that he has wrought for us by his victory. The gift is “unspeakable,” and that is why we must continually speak of it; an eternity of thanksgiving will not be sufficient to do it justice.*MEDM April 1904, page 124.13*

“Through all eternity to thee
A grateful song I’ll raise;
But, oh, eternity’s too short
To utter all thy praise.”*MEDM April 1904, page 125.1*

Monday, April 11. *In everything give thanks: for this is the will of God in Christ Jesus concerning you. 1 Thessalonians 5:18.**MEDM April 1904, page 125.2*

The will of God in Christ Jesus concerning us is our sanctification and salvation: consequently he wills that we should give thanks in everything, because thanksgiving is the way of salvation. He would have us give thanks in everything, because he would have us continually saved. It is not difficult to do this, when we know that all things work together for our good.*MEDM April 1904, page 125.3*

Tuesday, April 12. *Out of the mouth of babes and sucklings hast thou established strength because of thine enemies, that thou mightest still the enemy and the avenger. Psalm 8:2.**MEDM April 1904, page 125.4*

Compare this with the rendering that Jesus gives of it in *Matthew 20:16*. In quoting *Isaiah 8:2* he substitutes “praise” for “strength,” thus showing that it means the same thing. There is nothing else that will still the enemy as praise to God will; it is an argument that can not be replied to. A little child, therefore, may put an enemy to silence better than a man can for the man may be tempted to argue

but the child can not argue, it knows nothing but praise.*MEDM April 1904, page 125.5*

Wednesday, April 13. *I will give thee thanks in the great congregation; I will praise thee among much people. Psalm 35:18.**MEDM April 1904, page 125.6*

And why not? Though we ask in secret, God rewards us openly; and for public gifts public thanks may well be offered. There is altogether too much shyness about making mention of God in his works. Many Christians find it easier to talk about anything else than about God. Possibly this is because to their mind he is a long way off. When we are acquainted with God as the one in whom “we live and move and have our being,” it will not be so difficult to give him proper thanks even in a great congregation.*MEDM April 1904, page 125.7*

Thursday, April 14. *Thou art holy, O thou that inhabitest the praises of Israel. Psalm 22:3.**MEDM April 1904, page 125.8*

God is “not far from every one of us,”-even though we be unconscious of his presence, or ignore it; but he dwells in the praises of his people, that is, in the hearts of those who praise him. This does not show that God is not everywhere, even in the heart and the mouth of the sinner, but with such he is present as a stranger-a transient lodger. It is with those who praise him that he has a permanent habitation. God’s presence recognized means something far different from his presence unrecognized. If the whole life and soul be filled with God’s praise, then his presence there fills the being with his holiness.*MEDM April 1904, page 125.9*

Friday, April 15. *The Lord is my strength and my song, and he is become my salvation: he is my God, and I will praise him, my father’s God, and I will exalt him.**Exodus 15:2. Revised Version.**MEDM April 1904, page 125.10*

A comparison of this reading with that of the common version will show how naturally the truth expressed in *Psalm 22:3* is taken as a matter of fact. That says, “He is my God, and I will prepare him an habitation.” The two renderings amount to the same thing, because God inhabits the praise of his people. Then, by singing,*MEDM April*

1904, page 125.11

“Let every heart prepare him room.” *MEDM April 1904, page 125.12*

Sabbath, April 16. *Enter into his gates with thanksgiving, and into his courts with praise; be thankful unto him, and bless his name. Psalm 100:4. MEDM April 1904, page 125.13*

“For the Lord is good; his mercy is everlasting, and his truth endureth to all generations.” “He is God; it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture,” or the flock that he feeds. So we, his people, and the sheep of his pasture will come to his gates, gratefully recognizing the hand that feeds us with bread, of which one may eat and live forever. See *John 6:50. MEDM April 1904, page 125.14*

Sunday, April 17. *Thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savor of his knowledge by us in every place. 1 Corinthians 2:14. MEDM April 1904, page 126.1*

The word here rendered “savor” signifies odor or perfume. The perfume of God’s presence is shed forth from those in whom God abides; for he can not be hid. His presence gives us always the victory, which calls for thanksgiving, and this, in turn, makes more sure the abiding Presence. *MEDM April 1904, page 126.2*

Monday, April 18. *What shall I render unto the Lord for all his benefits toward men. I will take the cup of salvation, and call upon the name of the Lord. Psalm 116:12, 13. MEDM April 1904, page 126.3*

What a marvelous way of paying debts! God’s benefits, with which he daily loads us, put us under everlasting obligation to him. How shall we discharge this obligation? Only by calling upon God and taking more. This, of course, places us under renewed and increased obligation, which can be paid only by taking yet more at the hands of the Lord. And, so the stream flows on throughout eternity, its flow increasing instead of diminishing, if a way is only made for it by thankful reception. *MEDM April 1904, page 126.4*

“Dig channels for the streams of love
Where they may broadly run,
And love has overflowing streams
To fill them every one.”*MEDM April 1904, page 126.5*

Tuesday, April 19. *I will praise the name of the Lord with a song, and will magnify him with thanksgiving. This also shall please the Lord better than an ox or bullock that hath horns and hoofs. Psalm 69:30, 31.**MEDM April 1904, page 126.6*

In *Hebrews 13:15* we read: “By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name.” This thought is taken from *Hosea 14:2*, where we are instructed to say, “Take away iniquity, and receive us graciously; so will we render the calves of our lips.” A better rendering is, “So will we render as *calves* our lips.” The lexicons show us that the Hebrew words “bullock” and “fruit” are almost identical, having a common origin, and with one underlying idea. So when we offer the sacrifice of thanksgiving, the fruit of our lips, which is not mere lip-service, but which comes from the heart, we are offering bullocks that are, and always have been, more acceptable to God than bullocks with horns and hoofs. The heathen rightly conceived that a human sacrifice was the highest and best that could be offered; but they were wholly mistaken as to the mode of offering. It is a “living sacrifice,” not a dead one, that is acceptable unto God.*MEDM April 1904, page 126.7*

Wednesday, April 20. *O come, let sing unto the Lord; let us make a joyful noise unto the Lord of our salvation. Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms. For the Lord is a great God, and a great King above all gods. Psalm 95:1, 2.**MEDM April 1904, page 126.8*

When we do this, then will our prayers be set forth before him as incense, and the lifting up of our hands as the evening sacrifice. Such sacrifice when it is the spontaneous outflow of the whole being not only brings, but is salvation.*MEDM April 1904, page 126.9*

Thursday, April 21. *Let the peace of God rule in your hearts, to which also ye are called in one body, and be ye thankful. Colossians 3:15.**MEDM April 1904, page 126.10*

Note the form of this commandment, it is that of the word which creates. Thus, "Let there be light," "Let there be a firmament," etc. When God spoke thus to the matter that was wholly subject to him, "it was so." Even so will he be with us, if we lend a willing ear when God says, "Let the peace of God rule your hearts," and "Be ye thankful." We can not make peace in our heart we can only allow Christ free sway there and "he is our peace." We can not manufacture thankfulness; but we can meditate on God and his works, and thankfulness will spring up of itself.*MEDM April 1904, page 126.11*

Friday, April 22. *And be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ. Ephesians 5:18-20. MEDM April 1904, page 126.12*

Again the creative word. God will attend to it, if we will but let it be done. Our part is to stop hindering; for we can hinder the work of the Spirit, although we can do nothing to help it. Thanksgiving always for all things will come from one who is filled with the Spirit. It will come as naturally as babblings from one who is filled with wine.*MEDM April 1904, page 126.13*

Sabbath, April 23. *As ye have therefore received Christ Jesus the Lord, so walk ye in him; rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving. Colossians 2:6, 7. MEDM April 1904, page 126.14*

How have we received Christ Jesus Lord?-By faith only. See *John 1:13* and *Ephesians 3:17*. Therefore, we are to walk in him by faith. This does not mean that we are to imagine that we walk in him, nor to make believe that we do, but actually to do it, and to do it by faith, the only way that it can be done either now or in eternity. Faith is certainty, and certainty begets thanksgiving; and this, in turn, creates abundance.*MEDM April 1904, page 126.15*

Sunday, April 24. *Save us, O Lord our God, and gather us from among the heathen, O give thanks unto thy holy name, and to triumph in thy praise. Psalm 106:47. MEDM April 1904, page 126.16*

We triumph in God's praise because it is his works that cause praise, and we triumph in the works of his hands. God gives us and gathers us out from among the heathen (note that he doesn't gather us and then save us, but saves us and gathers us), that we may give thanks. This shows that the essence of heaven-that which will make heaven for us-will be thanksgiving. Hereby we may know how to have a section of heaven even here on this sin-cursed earth. The way is to thank God for all that he does for us.*MEDM April 1904, page 126.17*

Monday, April 25. *Why art thou cast down, O my soul, and why art thou disquieted in me? Hope in God, for I shall yet give him thanks for the help of his countenance. Psalm 42:5, margin.**MEDM April 1904, page 126.18*

We must beware of reading this in such a way as to lead us to put off the One of thanksgiving. Not, I will yet, sometime in the future, give him thanks, but I will yet, still, continually, thank him for the help of his countenance, which is never withdrawn.*MEDM April 1904, page 126.19*

Tuesday, April 26. *Let the sighing of the prisoner come before thee; according to the greatness of thy power preserve thou those that are appointed to die (the children of death); ... So we thy people and sheep of thy pasture will give thee thanks for ever; we will show forth thy praise to all generations. Psalm 79:11, 13.**MEDM April 1904, page 126.20*

Mark the words: "We will show forth thy praise to all generations," not merely speak it. A prayer that God puts into mouths, as this one, is answered already. "He hath looked down from the height of his sanctuary; from heaven will the Lord behold the earth; to hear the groaning of the prisoner; to loose those that are appointed to death." *Psalm 102:19, 20*. When we sigh and groan for deliverance, God hears us, and hastens to our help. And he gives help, even his life.*MEDM April 1904, page 126.21*

Wednesday, April 27. *O sing unto the Lord a new song; for he hath done marvelous things; his right hand and his holy arm hath gotten him the victory. Psalm 98:1.**MEDM April 1904, page 126.22*

Why should we sing because God's right hand and holy arm have gained the victory for him?-Because his victory is ours. The Lord has made common cause with us, linking his fate with ours. Every assault on us, is an assault on him. Nay, more, he has assumed the sole responsibility, so that the battle is not ours, but God's. Therefore, whenever tempted to doubt if you can ever gain the victory, forget yourself, and fall to wondering if God can withstand his foes. Oh, but there is no chance for wonder about that. He has the victory already. Then rejoice because you are safe.*MEDM April 1904, page 126.23*

Thursday, April 28. *I will greatly praise the Lord with my mouth; yea, I will praise him among the multitude. For he shall stand at the right hand of the poor, to save him from those that condemn his soul. Psalm 109:30, 31.**MEDM April 1904, page 126.24*

God has especially chosen the poor, and "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." *Romans 8:33, 34*. So we may say: "The Lord God will help me; therefore shall I not be confounded; therefore have I set my face like a flint, and I know that I shall not be ashamed. He is near that justifieth me; who will contend with me?" *Isaiah 50:7, 8.**MEDM April 1904, page 126.25*

Friday, April 29. *Be thou exalted. O Lord, in thine own strength; so will we sing and praise thy power. Psalm 21:13.**MEDM April 1904, page 126.26*

This is all that we need ask-that God will lift himself up in his own strength, above his enemies. That he can do it, does not admit of any doubt, because he rules the raging of the sea, and by the greatness of his might he keeps the infinite starry host. But he is our dwelling-place in all generations, and so shall our head be lifted up above our enemies round about; therefore will we offer in his tabernacle sacrifices of joy.*MEDM April 1904, page 126.27*

Sabbath, April 30. *Let the people praise thee, O God; let the people praise thee. Then shall the earth yield her increase; and God, even our God, shall bless us. Psalm 67:5, 6.**MEDM April 1904, page*

126.28

How much depends upon praise and thanksgiving to God by the people! Let the people return to their allegiance to God, acknowledging him in all their ways, and that alone would work a transformation in the face of the earth, such as no one could imagine.*MEDM April 1904, page 126.29*

May 1904

“Daily Bread for Christian Workers” The Medical Missionary 13, 5.

EJW

E. J. Waggoner

Sunday, May 1. I, even I, am he that blotteth out My transgressions for mine own sake, and will not remember thy sins. *Isaiah 43:25.*

These words are addressed to all who have made God to serve with their sins, and have wearied him with their iniquities, and so stand in need of justification. (See *verses 24, 26.*) The sins of all men are upon the Lord, whether they believe and acknowledge it or not; for all men and all things are borne by his life. Sins weary the Lord, and that is why he blots them out. It is for his own sake. What blessed assurance this gives! Instead of our sin being too great for God to forgive, the greater it is, the more anxious, he is to blot it out and be free from it. *MEDM May 1904, page 161.1*

Monday, May 2. I have blotted out, as a thick cloud, thy transgressions, and as a cloud, thy sins. Isaiah 44:22. MEDM May 1904, page 161.2

By the sacrifice of Christ, reconciliation is made for the sins of the whole world; this sacrifice was made “from the foundation of the world;” “and he died for all.” God was “reconciling the world unto himself;” and by the obedience of Christ, who was always obedient, “the free gift came upon all men unto justification of life.” Our sins have separated us from God; but Christ has “broken down the middle wall of partition, having abolished in his flesh the enmity;” so that there is nothing to separate any man from God. *MEDM May 1904, page 161.3*

Tuesday, May 3. Return unto me for I have redeemed thee. Isaiah 44:22. MEDM May 1904, page 161.4

This is the only condition on which anybody could possibly be induced to return to God. The reason why many people do not

come to the Lord, is that they are afraid to, thinking that he wishes to punish them. If a criminal knows that a charge has been made against him in court, and that he is wanted for a crime, he will not come into court, no matter how earnest the request. But if he be called upon to come to hear his innocence declared, he will come gladly. So when God calls us to himself, he gives us the assurance that he has redeemed us, and that he wants us to come only to receive the free pardon. What a pity that so few know this!*MEDM May 1904, page 161.5*

Wednesday, May 4. *Sing, O ye heaven for the Lord hath done it; shout ye lower parts of the earth; break forth into singing, ye mountains, O forest, and every tree therein for the Lord hath redeemed Jacob, and glorified himself in Israel. Isaiah 44:23.**MEDM May 1904, page 161.6*

The heavens and earth are called up to sing and shout for joy because God has redeemed men. Why is this? What interest have they in man's redemption? Just this: the power that upholds them is the power that redeems mankind. The Gospel "is the power of God unto salvation, to every one that believeth;" and this divine power is manifested in "the things that are made." Therefore, if God failed to redeem man, all creation would be wrecked, and would cease to exist. But the Lord still upholds all things by the word of his power; and so we know that with the Lord there is plenteous redemption.*MEDM May 1904, page 161.7*

Thursday, May 5. *Be not faithless, believing. John 20:27.**MEDM May 1904, page 161.8*

What shall we believe?-Believe the truth. Believe that God is. Believe that he is the living God, the fountain of life. Believe that he is the Almighty,-that "there is no power but of God,"-that all power in heaven and in earth is his. Believe that "God is love," and therefore all the power of God is mercy. Believe that God "hath visited and redeemed his people," and that he calls men to him to receive the redemption that is already theirs as a free gift. Then let us come in faith, rejoicing in his salvation.*MEDM May 1904, page 161.9*

Friday, May 6. *When he had by himself purified our sins, he sat down on the right hand of the throne of the Majesty on high.*

Hebrews 1:3.MEDM May 1904, page 161.10

It was not only *our* sins that he purged, he made purification for sins in general. "He is the propitiation for our sins: and not for ours only, but also for the sin the whole world." This is done "by himself," because there is none greater." "All have sinned, and come short of the glory of God;" so, as all are in the same condition, there could be no hope for one if there were not hope for all. But we know that there is hope for some, for some have already been glorified in heaven; therefore every person on earth may know that his own redemption has been secured to him in Christ.*MEDM May 1904, page 161.11*

Sabbath, May 7. This Man[Christ], *after he had offered one sacrifice for sins forever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool.* *Hebrews 10:12, 13.MEDM May 1904, page 161.12*

The sacrifice has been made, and Jesus is now waiting,-resting from his works just as God did from his "when he surveyed" his work, and saw that it was "very good." His work is perfect and glorious, and men have but to believe in it to make it theirs; for "this is the work of God, that ye believe on him whom he hath sent." A new creation has been opened for all for all whom Christ died; and "if any man be in Christ, he is a new creation." No new sacrifice needs to be made, for the one from the foundation the world" is amply sufficient; the fact that by this one sacrifice the world was made, gives us our confidence. "Our help is in the name of the Lord, which made heaven and earth."*MEDM May 1904, page 161.13*

Sunday, May 8. *For by one offering he has perfected forever them that are sanctified.* *Hebrews 10:14.MEDM May 1904, page 161.14*

This "one offering" is the body of Christ. But Christ is one with humanity as a whole, since he took human nature, and he is the "perfect Man." He is "the Son of man." This is the title by which Jesus always designated himself, and by it he identifies himself with every son of man in the world. Apart from our body, his one offering could avail us nothing; but it is not apart from us; for "the Lord is nigh thee, even in thy mouth and in the heart." Therefore, by Jesus

Christ, everybody, in offering his own body a “living sacrifice,” presents a sacrifice which is “holy, acceptable unto God.”*MEDM May 1904, page 161.15*

Monday, May 9. *Ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. Romans 8:23.**MEDM May 1904, page 161.16*

If we receive Christ by faith, then we, with him, enter into rest, waiting only all our foes be made our footstool,-till one flesh itself be purified and glorified, and no sin be left in it to molest us. Christ's enemies rage against him, yet he looks upon them calmly and unmoved; even so we, although enemies in our flesh threaten to destroy us, may be of good cheer, knowing that Christ has overcome the world in our flesh.*MEDM May 1904, page 161.17*

Tuesday, May 10. *For the earnest expectation of the creation waiteth for the manifestation of the sons of God. Romans 8:19.**MEDM May 1904, page 161.18*

In every experience we are but sharing and repeating the experience of Christ. When he was on earth he was the Son of God; yet scarcely any received him as such. Even now “he is despised and rejected of men,” although he has entered into glory, because men do not see the glory now any more than they did nineteen centuries ago. Christ is yet waiting the hour of his triumph, still sharing all our conflicts. But the work is complete, nevertheless, and the whole creation is, with Christ, only waiting for the manifestation of the sons of God. There is no doubt about the new heavens and the new earth and we may be just as sure that we also shall “appear with him in glory.”*MEDM May 1904, page 161.19*

Wednesday, May 11. *What God hath cleansed, that call not thou common. Acts 10:15.**MEDM May 1904, page 161.20*

When we view creation in the light of the cross, everything is even now glorified. Although there is a veil spread over all things, “the whole world is full of his glory,” and the everlasting power and divinity of the Creator may be seen in everything that he has made. The glory of God may be seen in every wayside plant as truly as at

Cana of Galilee or at the grave of Lazarus. In everything and in every person we may see the same miraculous life working, and find cause to praise the wonderful works of God. Why should we be content to look at the unsightly veil, when underneath are unspeakable glories? Shall we not rather do all we can toward removing the veil?*MEDM May 1904, page 161.21*

Thursday, May 12. *God hath showed me that I should not call any man common or unclean. Acts 10:28.**MEDM May 1904, page 161.22*

To speak about “the common people” is wholly unwarranted in Scripture. It is true our translators have given us the term in *Mark 12:37*, but without reason. The Greek is literally rendered in the margin of the Revision, “the great multitude.” Other versions than the English have it correctly. To speak of the “lower classes” is to exalt ourselves and to dishonor the Lord, who has gone down to the lowest place, and who is to be recognized in every person. If we should look upon the earth from a balloon a mile above it, we could not distinguish between high and low objects: even so God, who from the height of his sanctuary beholds the children of men, sees “no difference.” “Are we better than they? No, in no wise.” But “through the grace of our Lord Jesus we shall be saved even as they.”*MEDM May 1904, page 161.23*

Friday, May 13. *God was in Christ reconciling the world unto himself, not imputing their trespasses unto them. 2 Corinthians 5:19.**MEDM May 1904, page 162.1*

We must not forget that redemption is the work of God the Creator. When men are injured they naturally seek a victim in the transgressor; but when God was sinned against, he offered himself. He was not offended, requiring to be appeased, but he gave, and still gives, his life to reconcile the world. No man’s sins are imputed to him, but God has taken upon himself the responsibility for every man’s transgressions. No man’s sins will ever be charged to him, unless the man deliberately takes them on himself, and will not let them go.*MEDM May 1904, page 162.2*

Sabbath, May 14. *God hath put in us the word of reconciliation. 2 Corinthians 5:9, margin.**MEDM May 1904, page 162.3*

Let us take heed that we do not reject this word, and refuse to hear it; for whosoever does not speak the word and perform the ministry of reconciliation, thereby takes his sin upon himself, and is guilty of the sin of the one whom he condemns. God, in Christ, did not impute the trespasses of the world to them, and so we must not. Our part is only to announce the opening of the prison to those who are bound through their ignorance.*MEDM May 1904, page 162.4*

Sunday, May 15. *If, when we were enemies, we were reconciled to God through the death of his son, much more, being reconciled, we shall be saved by his life. Romans 5:10.**MEDM May 1904, page 162.5*

The sacrifice for sin has been made once for all. It is nothing less than the gift of God's life. The sin of all the world was upon him who upholds the worlds; and so, in giving himself, he atoned for the sins of the world. God will not impute any man's sins to him until the judgment shows that the man claims it as his own, and refuses to let it go. This being so, how surpassingly sure we are of being "saved by his life," if we but receive it as freely as it is given.*MEDM May 1904, page 162.6*

Monday, May 16. *We trust in the living God, who is the Saviour of all men, specially of those that believe. 1 Timothy 4:10.**MEDM May 1904, page 162.7*

However impossible it may seem to us, it is true that God is "the Saviour of all men." This is at once our hope for ourselves, and our message of comfort to the world. All have been saved, and it only remains for them not to neglect so great salvation. Those who will at last be lost will be like a man who, having been pulled from the fire, deliberately turns and rushes into it, and is consumed. God is the Saviour of all men, but especially of those that believe, because it is by living faith in the living God that men make their calling and election sure.*MEDM May 1904, page 162.8*

Tuesday, May 17. *This is the work of God, that ye believe on him whom he hath sent. John 6:29.**MEDM May 1904, page 162.9*

Redemption is creation; and creation, even a new creation, was complete from the foundation of the world. It is in the work of God's

hands that we triumph (*Psalms 92:4*); “for we are his workmanship, created in Christ Jesus unto good works, which God hath before prepared, that we should walk in them.” Every thing has been done for our salvation that could be done; and it has been well done. Our part is only to accept the finished work. All the Lord’s works exist in himself; by faith we receive him; and by believing we have all his works.*MEDM May 1904, page 162.10*

Wednesday, May 18. *We which have believed do enter into rest. Hebrews 4:3.**MEDM May 1904, page 162.11*

This seeming contrast to *John 6:29* is the exact counterpart of that text; for when one’s work is finished, there is nothing else to do but to rest. Now there is no work that is good for anything except the work of God; so we must cease from our own works, and take his. But nothing can be done, even by God himself, much less by us, to improve his work; therefore when we accept his work, and his only, we must have rest.*MEDM May 1904, page 162.12*

Thursday, May 19. *Come unto me, all ye that labor, and are heavy laden, and I will give you rest. Matthew 11:28.**MEDM May 1904, page 162.13*

This rest to which Jesus calls all the weary ones of earth is the rest which God took when he saw everything that he had made, and behold, it was very good. Nothing could be added to it, and so he rested. Ever since the close of creation week the rest has remained for the people of God; and in Jesus we find it. He upon whom the universe securely rests calls to us to repose in him as confidently. “The eternal God is thy refuge, and underneath are the everlasting arms.”*MEDM May 1904, page 162.14*

“That hand which bears creation up
Shall guard his children well.”*MEDM May 1904, page 162.15*

Friday, May 20. *My presence shall go with thee, and I will give thee rest. Exodus 33:14.**MEDM May 1904, page 162.16*

These words of God are addressed to each one of us as truly as they were to Moses. God’s personal presence is with every one of us, whether we know it or not; and our failure to recognize that

presence is all that keeps us from having rest. We are inclined to depend upon ourselves, instead of upon God, and that is what makes our lives burdensome. When we learn and remember the fulness of the truth that we live and move and have our being in God, also learn what it means for God to work in us, both to will and to do his good pleasure, we shall have rest.*MEDM May 1904, page 162.17*

Sabbath, May 21. *Commit thy way unto the Lord; trust also in him, and he shall bring it to pass. Psalm 37:5. MEDM May 1904, page 163.1*

The literal rendering is, "Roll thy way upon the Lord." Throw the responsibility of it upon him, and he will bring it to pass. It may not be the way that you have marked out for yourself; it certainly will not be the way that you would go if you had the ordering of it; but it will be the right way." "The way of a man is not in himself; it is not in man that walkest to direct his steps." (*Jeremiah 10:23.*) Therefore it is the highest wisdom to leave it to the Lord, who knows the way, and who is himself the way.*MEDM May 1904, page 163.2*

Sunday, May 22. *Trust in the Lord with all thine heart, and lean not unto thine own understanding. Proverbs 3:5. MEDM May 1904, page 163.3*

There is wisdom in this; for the foolishness of God is stronger than men, and the weakness of God is wiser than men. He that trusteth in his own heart is a fool. God's thoughts and ways are as much higher and greater than our ways as the heavens are higher and greater than the earth: and so much better will the way of the man who trusts in the Lord than the way of the man who counts himself wise. It is impossible to imagine the advantage which the man has who allows God to think for him. Only such a man is in the truest sense a thinker.*MEDM May 1904, page 163.4*

Monday, May 23. *In all thy ways acknowledge him and he shall direct thy paths [or, shall make thy way right]. Proverbs 3:6. MEDM May 1904, page 163.5*

Man has been called "a thinking animal," but man has no more power of himself to originate real thought than a tree has. "The Lord

knoweth the thoughts of the [professedly] wise, that they are vain.” Man is but dust, designed an instrument for God to use. This does not destroy individuality, but is real individuality. God’s presence in men constitutes their individuality; and because God is infinite, no two men are the same. To the degree that a man allows God to use his brains, as well as the rest of his being, does he approach to “the perfect man.” He who thinks that he is independent, and will not acknowledge God, finally loses his manhood.MEDM May 1904, page 163.6

Tuesday, May 24. *I will instruct thee and teach thee in the way which thou shalt go. Psalm 32:8.*MEDM May 1904, page 163.7

You may not feel that it is the way that you should go; but that makes no difference. The most of the time that the Israelites were in the wilderness, they felt that they were going wrong; yet “He led them forth by the right way,” and he himself went in the way before them, to search out a place for them to pitch their tents. (*Deuteronomy 1:33.*) What can you expect to know about the way, when you never have gone over it before? Leave it to God, and he will bring it to the right end as surely as he directs the underground root to the spring of water. Let him do it to-day.MEDM May 1904, page 163.8

Wednesday, May 25. *I will guide thee with mine eye. Be ye not as the horse, or as the mule, which have no understanding, whose mouth must be held in with bit and bridle. Psalm 33:8, 9.*MEDM May 1904, page 163.9

The horse or mule will not come near or obey unless drawn with a bit and bridle; and the man who will not acknowledge God, and who will not be guided by God’s eye, is as destitute of understanding as they. God would have us free; but freedom can be found only in being the willing agent of his will.MEDM May 1904, page 163.10

Thursday, May 26. *My times are in thy hand. Psalm 31:15.*MEDM May 1904, page 163.11

Our present and future are in the hand of the Lord. He knows the end from the beginning, while we do not know one moment ahead, nor even properly understand the present. How safe we are with the

great God to interest himself personally in our welfare; yet how often we act as if we were suspicious that he had designs against us, and we seek to take ourselves and our affairs out of his hands. Men pay vast sums to a human agent to conduct their business for them, and yet reject the superhuman power that will do everything for us freely. Let us not be so foolish.*MEDM May 1904, page 163.12*

Friday, May 27. *Known unto God are all his works from the beginning of the world. Acts 15:18. MEDM May 1904, page 163.13*

God is never taken by surprise. Nothing takes place that he has not foreseen. He is always ready for all emergencies. He did not begin to build this earth and its inhabitants without, like a wise architect, knowing what each one was to do, or rather, what he designed to do with each one. Why, then, should we ever get excited and flurried when unexpected things occur? They are unexpected only to us, and not to God. The Lord has from the beginning known what he would do in every case, just as he knew what he would do when he had a multitude of hungry people in the wilderness, with only five loaves for them.*MEDM May 1904, page 163.14*

Sabbath, May 28. *“Ebenezer.” Hitherto hath the Lord helped us. 1 Samuel 7:12. MEDM May 1904, page 164.1*

If he had not, we should not have been here. Many things seemed to us to be wholly against us at the time of their occurrence; but now we can see that they were best for us, even as Jacob and Joseph could in looking back over their lives. Their greatest reverses were their greatest blessings. God is just as good and powerful now as he was then, and he has not led us thus far to forsake us.*MEDM May 1904, page 164.2*

“His love in times past
Forbids me to hink
He’ll leave me at last,
In sorrow to sink.”*MEDM May 1904, page 164.3*

Sunday, May 29. *Thou hast given commandment to save me. Psalm 71:3. MEDM May 1904, page 164.4*

This is one of the commandments that we are to “keep;” that is, hold fast to. Never lose sight of the truth that God is not willing that any should perish; that he is the Saviour; and that he has his eye upon us individually, noting every danger. Angels that “excel in strength,” who “do his commandments, hearkening to the voice of his Word,” are sent forth to minister unto us, to encamp round about us, and to deliver us from every peril. His commandment is to save us, and his commandment is life everlasting. Surely the knowledge of this commandment ought to save us from all despondency.*MEDM May 1904, page 164.5*

Monday, May 30. *I will remember the years of the right hand of the Most High, I will remember the works of the Lord: surely I will remember thy wonders of old. Psalm 77:10, 11.**MEDM May 1904, page 164.6*

“The right hand of the Lord is exalted, the right hand of the Lord doeth valiantly.” (*Psalm 118:16.*) And how long has the Lord’s right hand been employed doing wonderful things? From eternity. We cannot count the years; we can only remember that God has promised to uphold us with the right hand of his righteousness (*Isaiah 41:10*), and that it can never fail. Recall what God has done; meditate on the works of his hands: and you will know something of what it still does, and will do.*MEDM May 1904, page 164.7*

Tuesday, May 31. *Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God, which made heaven, earth, and the sea, and all that therein is. Psalm 146:5, 6.**MEDM May 1904, page 164.8*

Nothing is too hard for God, who made heaven and earth. “Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching his understanding. He giveth power to the faint; and to them that have no might he increaseth strength.” “It is he that hath made us,” and he will not forsake the works of his hands. Then, “Come let us worship and bow down; let us kneel before the Lord our Maker.”*MEDM May 1904, page 164.9*

June 1904

“Daily Bread for Christian Workers” The Medical Missionary 13, 6.

EJW

E. J. Waggoner

Wednesday, June 1. The Lord is my shepherd. *Psalm 23:1.*

It is a great help to know and remember, in repeating these familiar words, that the word here rendered “Lord” is Jehovah-the Living One-the One who *is*-the I AM. Jehovah is my shepherd. Place the emphasis on both “Jehovah” and “my;” the One who inhabits eternity, whose word creates, has devoted his life to caring for me. The word “Shepherd” is rendered from a word meaning to feed. A sheep, above all other domestic animals, requires gentle treatment; brusque, harsh usage disconcerts it. It cannot be driven, but must be led; and only the one who feeds and cares for it can lead it. From the fact that the two greatest rulers in Israel-Moses and David-were shepherds, and that the King of the universe is the “Great Shepherd,” we may know God’s idea of royal authority, of fitness to rule. In God’s mind, to rule is not to domineer, but to use power in service. Our Shepherd combines infinite power and infinite tenderness. He feeds the flock with his own body, and thus demonstrates his right to rule.*MEDM June 1904, page 195.1*

Thursday, June 2. *I shall not want. Psalm 23:1.**MEDM June 1904, page 195.2*

“Wherever he may guide me,
No want shall turn me back;
My Shepherd is beside me,
And nothing can I lack.”*MEDM June 1904, page 195.3*

How can we lack, when all things come of Him and are in him, and he gives us himself. But everything depends on a proper understanding of what it is to be in want and not to want. The one who is content in whatever state he is, never knows want; while the discontented person is always suffering from want. The epitaph

over a miser says that-MEDM June 1904, page 195.4

“Content was never once his guest,
though twice ten thousand filled his chest;
so this poor man, with all his store,
fed in great want-the want of more.”MEDM June 1904, page 195.5

But he who knows Whom he has believed, knows that there is nothing more, so wants no more.MEDM June 1904, page 195.6

Friday, June 3. He maketh me to lie down in green pastures. *Psalm 23:2*.MEDM June 1904, page 195.7

Two things are suggested by this verse: abundance of provision, and nothing to mar. An old shepherd was once asked when his sheep lay down, and he replied: When they have eaten and have nothing to frighten them.” Those who dwell in the house of the Lord, as this psalm indicates, “shall be abundantly satisfied with the fatness” of it (*Psalm 36:8*); and though the devil as a roaring lion goes about seeking to devour the flock, the knowledge that they are inside and he outside, precludes all fear. “Thus with the Lord, in returning and rest shall ye saved; in quietness and confidence shall be your strength.”MEDM June 1904, page 195.8

Sabbath, June 4. *He leadeth me beside the still water. Psalm 23:2*.MEDM June 1904, page 195.9

We read of those who serve the Lord day and night in his temple, that “they all hunger no more, neither thirst any more;” “for the Lamb which is in the midst of the throne shall feed them and shall lead them unto living fountains of waters” (*Revelation 7:16, 17*); for “there the glorious Lord will be unto us a place of broad rivers and streams.” (*Isaiah 33:21*.) Israel’s experience in the desert (compare *Exodus 17:1-7* with *1 Corinthians 10:4*) shows that we may have this experience in this world as well as in that which is to come. Jehovah is our Shepherd now as surely as he will ever be; and living waters of rest are our portion now as truly as they will be then with the eyes of our spiritual bodies we see God’s face and the crystal river flowing from his throne.MEDM June 1904, page 195.10

Sunday, June 5. *He restoreth my soul. Psalm 23:3*.MEDM June

To restore is to bring back; so when we have wandered out of the way, the Lord kindly brings us back, even at the expense of his own life. "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him [hath taken on himself] the iniquity of us all." This bringing back is our restoration to life—our deliverance from sin and all its consequences. Bless the Lord, O my soul, and forget not all his benefits; who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies; who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's." *MEDM June 1904, page 195.12*

Monday, June 6. *He leadeth me in the paths of righteousness for his name's sake. Psalm 23:2. MEDM June 1904, page 195.13*

Still "He leadeth me." The paths of righteousness lie beside the still waters. It is not in warfare and strife that righteousness is gained. "The wrath of man worketh not the righteousness of God." (*James 1:20*.) This does not mean that we should become hermits or go into cloisters, but that in the midst of the strife of tongues we, walking with Christ, should be kept "secretly in a pavilion." Jesus was unmoved by false accusation and the clamor of the multitude for his life. His own righteousness and peace he gives us for his name's sake. He himself is glorified by his own gifts. This is our safeguard against discouragement in view of our own unworthiness. *MEDM June 1904, page 195.14*

Tuesday, June 7. *Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me. Psalm 23:1. MEDM June 1904, page 195.15*

While it is certainly true that the Lord is with the trusting ones who go down into the grave, for they sleep in him, it is no less certain that this verse especially contemplates the Lord's presence with us in the valley of the shadow of death, in order that we may pass through it alive. His presence with us means life to us; "for he is thy life, and the length of thy days." He is "alive forevermore," and he says, "Because I live, ye shall live also." "The people that walked in

darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined" (*Isaiah 9:2*); and that light is "the light of life." (*John 8:2*.) Have you seen the light? According to your faith, be it unto you.*MEDM June 1904, page 195.16*

Wednesday, June 8. *Thou preparest a table before me in the presence of mine enemies. Psalm 23:5.**MEDM June 1904, page 195.17*

What could be more expressive of perfect security than this statement? Enemies are raging round us, yet in the face of their threatened attack we quietly sit down to the table which the Lord prepares for us. They come upon us to eat our flesh, and we in safety eat the good things of the Lord's house. When the wicked surround the New Jerusalem, intending to capture it and to destroy its inhabitants (*Revelation 20:7-9*), those who are inside will be no safer than those are now who put their trust in God. He serves them now, even as he will then. (See *Luke 12:37*.) What a wonder! The King of glory not only catering for his subjects, but himself waiting upon them at table! What more could he do?*MEDM June 1904, page 195.18*

Thursday, June 9. *"Thou anointest my head with oil, my cup runneth over. Psalm 23:5.**MEDM June 1904, page 196.1*

This oil is "the oil of gladness," the "joy in the Holy Ghost," which constitutes the kingdom of God. Christ is anointed to give "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." (*Isaiah 61:3*.) Those who are thus anointed are kings, reigning in life with Christ. The cheerful person is king indeed; if his cheerfulness comes from trust in God, nothing is impossible for him. He has enough and to spare; his cup overflows to others, because the Lord, in whom is all fulness, is the portion of his inheritance and of his cup. *Psalm 16:5.**MEDM June 1904, page 196.2*

Friday, June 10. *Surely goodness and mercy shall follow me all the days of my life. Psalm 23:6.**MEDM June 1904, page 196.3*

The Hebrew warrants the rendering given in some versions: "Only

goodness and mercy shall follow me.” How can it be otherwise, when “all things work together for good to them that love God”? *MEDM June 1904, page 196.4*

“Let good or ill befall,
It must be good for me,
Secure of having Thee in all,
Of having all in thee.” *MEDM June 1904, page 196.5*

And this goodness and mercy that follow us are God’s own self. (*Exodus 34:6*.) Wherever we go, his goodness and mercy pursue us-run after us. “Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me.” *MEDM June 1904, page 196.6*

Sabbath, June 11. *I will dwell in the house of the Lord forever. Psalm 23:6.* *MEDM June 1904, page 196.7*

In whatever desert place we are, and however stony our bed, the Lord is in that place, whether we know it or not, and therefore it is his house. His presence makes “the dry land springs of water,” and so even in the barren land we walk beside the still waters, and lie down in green pastures. For “ye are come unto Mount Sion, and unto the city of the living God.” (*Hebrews 12:22*.) It is a good place to dwell; for “those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age they shall be fat and flourishing.” *MEDM June 1904, page 196.8*

Sunday, June 12. *The Lord is my light and my salvation; whom shall I fear? Psalm 27:1.* *MEDM June 1904, page 196.9*

The one message for this and all time is that “God is light, and in him is a darkness at all.” (*1 John 1:5*.) He is the light of the world-all the light there is. His light is “the light of life.” This is why the light is the greatest healing agency known; there can be no life where there is no light; but it has been discovered that light can penetrate everywhere, and that light shines forth from even the most opaque

bodies. God, however, is all light, and therefore he is the Saviour, the Healer. Having him, there is no room to question if we shall saved; we are then already saved, because he is our salvation.*MEDM June 1904, page 196.10*

Monday, June 13. *The Lord is the strength of my life; of whom shall I be afraid? Psalm 27:1.**MEDM June 1904, page 196.11*

The song for God's people in the time of trouble is, "Behold, God is my salvation; I will trust, and not be afraid (*Isaiah 12:2.*) The only remedy against fear is the knowledge that God is our strength and our salvation. Whoever trusts to the strength which he imagines that he has in and of himself, is sure sooner or later to fail through fear; he who knows and acknowledges God as his sole strength cannot fail nor be frightened, because he knows that God cannot fail. The Rock of Ages stands firm. But this means the constant recognition of the fact that we have no strength of brain or muscle apart from God; that it is in him that we live and move. How gladly we should make this acknowledgment, since it means so much for us.*MEDM June 1904, page 196.12*

Tuesday, June 14. *When the wicked, even mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell. Psalm 27:2.**MEDM June 1904, page 196.13*

In *John 18:3-6* we read how it was with those who came out against Christ. The power that was in him made them fall to the ground. Afterward he went with them voluntarily; but the incident shows us how impossible it is even for armed foes to do anything against those whose strength is wholly the Lord's, and who trust in him alone. We have nothing to do with defending ourselves against either weapons or words that devour, when we take God for our defense.*MEDM June 1904, page 196.14*

Wednesday, June 15. *Though an host should encamp against me, my heart shall not fear; though war should rise against me, in this will I be confident. Psalm 27:3.**MEDM June 1904, page 197.1*

In what shall we be confident when war arises against us? Simply in this, that the Lord is our light and our salvation and the strength of our life. In 2 Kings we have the account of an army that came out

against a single unarmed man. He had no fear, because he knew that invisible army for him was far greater than the visible army against him. Neither swords nor cannon balls can pierce or break down the defense which God's word forms round the child of God.*MEDM June 1904, page 197.2*

"The storm may rage around me,
My heart may low be laid;
But God is round about me,
And can I be dismayed?"*MEDM June 1904, page 197.3*

Thursday, June 16. *One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of me life, to behold the beauty of the Lord, and to enquire in his temple. Psalm 27:4.**MEDM June 1904, page 197.4*

"Seekest thou great things for thyself? Seek them not." (*Jeremiah 45:5.*) That is, success in life does not consist in doing, but in being. It is not well to be so intent on doing some great work that we have no time to behold and appreciate the beauty of the Lord. It is "not by works done in righteousness which we did ourselves, but by looking-looking unto Jesus-that we are saved. Time spent in beholding the beauty of the Lord is not wasted; for it is only when the beauty of the Lord is upon us that the work of our hands is established upon. *Psalm 90:17.*"*MEDM June 1904, page 197.5*

Friday, June 17. *In the time of trouble he shall hide me in his pavilion: in the secret of the tabernacle shall he hide me; he shall set me up upon a rock. Psalm 27:5.**MEDM June 1904, page 197.6*

This is why the one thing to be desired is to dwell in the house of the Lord, to behold the beauty of the Lord. Only in the Lord's house can we behold his beauty and when we dwell in his house we are sure to be safe in the time of trouble, for we shall be out of the enemy's reach. When we are in the secret of the Lord's tabernacle, we are hidden. We can see the enemy, but the enemy cannot see us. Read the ninety-first psalm, to learn of the security of the Lord's secret place.*MEDM June 1904, page 197.7*

Sabbath, June 18. *-And now shall my head be lifted up above mine enemies round about me: therefore will I offer in his tabernacle*

sacrifices of joy. I will sing, yea, I will sing praises unto the Lord. Psalm 27:6.MEDM June 1904, page 197.8

It is with “songs of deliverance” that the Lord compasses us about. (*Psalm 32:7.*) That is to say, our safety is in singing the praises of God,-not in merely singing songs that somebody else has written, and which may mean nothing to us, but in singing and making melody in the heart, sometimes even without words, but always with the spirit and with the understanding. It is not enough to praise the Lord for what he has done for us; true faith gives him thanks for deliverance yet to come, with the enemies all round us. It was when Israel sang and gave thanks to God for his ever enduring mercy that God set ambushments against their enemies. Read 2 *Chronicles 20.MEDM June 1904, page 197.9*

Sunday, June 19. *Hear, O Lord, when I cry with my voice; have mercy also upon me and deliver me. Psalm 27:7.MEDM June 1904, page 197.10*

Do not read this as though it meant that you are obliged to beg and entreat the Lord to listen to you, and that you must by your importunity break down his reluctance to hear and deliver. He is always more anxious to save every man than any man is to be saved. But this is a petition inspired by the Holy Spirit, who helps our infirmities by teaching us what to ask for. This prayer, therefore, is the Spirit’s assurance that the Lord will hear and deliver us.*MEDM June 1904, page 197.11*

Monday, June 20. *When thou saidst; Seek ye my face, my heart said, Thy face, Lord, will I seek. Psalm 27:8.MEDM June 1904, page 197.12*

Yes, we may make that response, but where shall we look for him, that we may see his face? Have no anxiety on that score; the Lord is looking for you; and all you have to do to see him is to look up. He says, “Lift up your eyes on high, and behold who hath created these things.” (*Isaiah 40:26.*) God has placed men where they are, “that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us.” (*Acts 17:27.*) There is danger that we may not feel after him; but if we do reach out our hand, we are sure straightway to find his.*MEDM June*

Tuesday, June 21. *Hide not thy face far from me; put not thy servant away in anger: thou hast been my help; leave me not, neither forsake me, O God of my salvation. Psalm 27:9.*MEDM June 1904, page 198.1

Here we have another inspired direction what to pray for with positive assurance that our petition will be granted, because we ask according to God's will. He himself has said, "I will never leave thee nor forsake thee; therefore when we ask him not to leave us, we are not trying to induce him to stay with us, but, if we pray with the spirit and the understanding, we are expressing our willingness and desire to have his presence. He has helped us, and that is sufficient proof that he will still help us."MEDM June 1904, page 198.2

Wednesday, June 22. *The Lord is the portion of mine inheritance and of my cup; thou hast been my help; leave me not, neither forsake me, O God of my salvation. Psalm 16:5.*MEDM June 1904, page 198.3

This is what everyone receives who gives up himself. How can it be called "giving up," when infinitely more is received in return? To Abraham God said, "I am thy shield, and thy exceeding great reward." (*Genesis 15:1.*) Now "if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." That is, ye are "heirs of God,"-not of his possessions, but of himself. Think what it means to have God for your portion,-to inherit his life and character,-until the greatness of the thought fills your soul.MEDM June 1904, page 198.4

Thursday, June 23. *The lines have fallen unto me in pleasant places; yea, I have a goodly heritage. Psalm 16:6.*MEDM June 1904, page 198.5

Here we have the idea of our inheritance surveyed, and our portion allotted us. The lines have been run, and there is nothing to hinder us from taking possession of our "goodly heritage." How extensive is it? It includes all creation; for "in him all things consist." (*Colossians 1:17.*) This is why the Christian will not contend for his rights; there is nothing to fight for, because he has all things in God,

and no one can deprive him of God.*MEDM June 1904, page 198.6*

Friday, June 24. *I have set the Lord always before me; because he is at my right hand, I shall not be moved. Psalm 16:8.**MEDM June 1904, page 198.7*

Who has power to “set the Lord” always before him? Can anybody move the Lord about at will? Can one bring the Lord down from above, and set him at his right hand? Certainly not: but one can recognize the abiding presence, and be established by it, as no one can who does not know that the Lord is in the place. Be sure that if God is at your right hand, he will take hold of it: that is the reason why you will not fall. No matter where we are, even though it be “in the uttermost parts of the sea,” even there shall his right hand hold us.*MEDM June 1904, page 198.8*

“Unshaken as the sacred hills,
And fixed as mountains stand,
Firm as a rock the soul shall rest.
That trusts the Almighty hand.”*MEDM June 1904, page 198.9*

Sabbath, June 25. *Thou wilt show me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore. Psalm 16:11.**MEDM June 1904, page 198.10*

If God is always before us, even at our right hand, and there is “fulness of joy in his presence, surely we ought always to be full of joy. And so we should, if we only in our minds set him always before us. Our joy is full when we have “fellowship with the Father, and with his Son Jesus Christ.” *1 John 1:3.**MEDM June 1904, page 198.11*

This joy comes from seeing and knowing the Word of life. This is the path of life, for the living Word is both the water and the life. When God shows us the path of life, it is only that we may walk in it; and if we walk in the path of life we must surely live.*MEDM June 1904, page 198.12*

Sunday, June 26. *Concerning the works of men, by the word of thy lips I have kept me from the paths of the destroyer. Psalm 17:4.**MEDM June 1904, page 198.13*

In this text and the last one we have two paths set before us-the path of life and the path of the destroyer. But however many those paths of death may be, we may keep ourselves from them all by the words of the Lord's mouth, always provided that we search for and find those words and feed upon them.*MEDM June 1904, page 198.14*

Monday, June 27. *Hold up my goings in thy paths, that my footsteps slip not. Psalm 17:5.**MEDM June 1904, page 198.15*

What a grand assurance this inspired prayer is that God will hold us, so that our footsteps will not slip. This he is sure to do, if we walk in his paths. This is walking with God. How blessed to start out in the morning, too weak to stand alone, and not knowing the way that we are to go, and yet to know that all the day our feet will not slip, that we shall be led "by the right way, where we may "walk and not faint."*MEDM June 1904, page 198.16*

Tuesday, June 28. *Shew thy marvellous lovingkindness, O thou that savest by thy right hand them which put their trust in thee from those that rise up against them. Psalm 17:7.**MEDM June 1904, page 198.17*

All that is necessary, in order that we may be comforted by this text, is for us to know the simple rendering of it as given in the margin. God saves them them that put their trust in him, from those who rise up against his right hand. Enemies may think that they are fighting against us, but the Lord has declared that it is he that they are rising up against, and not us. You cannot for a moment suppose that it is possible for any enemy to break down the guard of God's right hand; then why need we worry over what enemies are trying to do to us?*MEDM June 1904, page 198.18*

Wednesday, June 29. *Keep me as the apple of the eye, hide me under the shadow of thy wings, from the wicked that oppress me, from my deadly enemies, who compass me about. Psalm 17:8, 9.**MEDM June 1904, page 199.1*

The whole Bible contains no more expressive figure of safe keeping than this, that God keeps us as the apple of the eye. How closely we guard our eyes, and even though we be off our guard, it is

almost impossible for a blow to come so suddenly that the eyelid will not close down to protect the eyeball. Even so carefully does God guard those who take refuge under his wings. *MEDM June 1904, page 199.2*

Thursday, June 30. *I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness. Psalm 17:15.* *MEDM June 1904, page 199.3*

Note the exact wording and the punctuation of the text. It is not, as often quoted, that we shall be satisfied when we awake in his likeness. That would be the expression of selfishness. The statement is that when we awake to “see him as he is we shall be so satisfied with the sight that we shall have no desire to look at anything else. Our highest bliss, our greatest reward, will be that we shall see his face. But unless we learn to discern his countenance here, and get some glimpses of his beauty, we cannot know that the fulness of his glory will be all-satisfying. It is what we see now that makes us want to see him constantly.” *MEDM June 1904, page 199.4*

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EJW

E. J. Waggoner

Friday, July 1. I will extol thee, O Lord; for thou hast lifted me up, and hast not made my foes to rejoice over me. *Psalm 30:1.*

It should be remembered that we do not have to wait until the end before we can use these words. David’s enemies were not all dead, by any means; but, trusting in the Lord, he was as sure of the final outcome as if all conflicts were over. Remember this, that even though our enemies do rejoice over us, and taunt us with our seeming defeat and their victory, it is not the Lord who has caused them to do so; and nothing can stand except that which the Lord does. Only the word of the Lord endures forever, and he has spoken peace to us.*MEDM July 1904, page 212.1*

Sabbath, July 2. O Lord, my God, I cried a unto thee, and thou hast healed me. *Psalm 30:2.**MEDM July 1904, page 212.2*

You say, “But I have cried unto the Lord for healing, and he hasn’t healed me.” The reason for it is plainly to be seen in the doubt implied in your complaint. We are too apt to forget that true prayer consists of cries of joy and thanksgiving, as well as of desire. The thanksgiving must be expressed before the desired end is in sight, for nothing else is compatible with faith. The free gift of life-healing life-has been bestowed upon all; the faith that profits by the gift thanks God for it before the senses perceive it. The ten lepers were not healed until, in obedience to Christ’s instructions, they were on their way to the high priest to get his certificate to their healing.*MEDM July 1904, page 212.3*

Sunday, July 3. O Lord, thou hast brought up my soul from the grave: thou hast kept me alive, that I should not go down to the pit. *Psalm 30:3.**MEDM July 1904, page 212.4*

This is true of every person on earth, even of those who have never

suffered from any severe illness. Our very existence is evidence of God's power manifested in raising the dead. The apostle Paul, speaking of Christ's death and resurrection, says, "Now that he ascended, what is it but that he also descended first into the lower parts of the earth?" (*Ephesians 4:9*) and the psalmist, speaking of his own birth, says, "My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth." (*Psalms 139:15*.) All who die go back to the earth from which they were taken. Everybody who is alive may, therefore, with all his heart give expression to the words of our text for to-day. *MEDM July 1904, page 212.5*

Monday, July 4. *Sing unto the Lord, O ye saints of his, and give thanks at the remembrance of his holiness; for his anger endureth but a moment; in his favour is life. Psalm 30:3, 4.* *MEDM July 1904, page 212.6*

We are to give thanks at the remembrance or memorial of God's holiness; and the evidence of his holiness is the fact that his grace far exceeds his wrath. Where sin abounds, grace superabounds. Almost, if not quite, all other versions than the English render *verse 5* as in the margin of the Revision: "His anger endureth but a moment; but his favor a life-time." God visits the iniquity of the fathers upon the children in whom the same iniquities are manifested, but only to the third and fourth generations; while he shows mercy to thousands of generations of those that keep his commandments. *MEDM July 1904, page 212.7*

Tuesday, July 5. *Weeping may endure for a night, but joy cometh in the morning. Isaiah 30:5.* *MEDM July 1904, page 212.8*

Endure is too strong a word to apply to weeping, and the Hebrew text does not warrant it in this place. The Norwegian version has it, "In the evening weeping comes as a guest;" and this agrees with the margin of our Revised Version, which gives the following literal rendering of the Hebrew: "Weeping may come in to lodge at even." Why does it come at evening?—Because in the dark, and especially when we are weary, we are likely to be cast down by that which, in the freshness of the morning light, is seen to be of no consequence. Weeping does not come to stay; and if we would only look at

evening and see things in the light of day, as becomes children of the day, we should not even give it a night's lodging. We need not, for we are told to "rejoice in the Lord alway."*MEDM July 1904, page 212.9*

Wednesday, July 6. *In my prosperity, I said, I shall never be moved. Psalm 30:6.MEDM July 1904, page 213.1*

That is better than many do; for it is not uncommon for people to mar all their manifest prosperity by fears of future ill. Still there isn't much virtue in feeling confident when there is no adversity in sight. Far better is it to have our eyes open to see God always before us, and to know that because he is at our right hand in trouble, "a very present help," we shall not be moved even by the storm and cloud of affliction.*MEDM July 1904, page 213.2*

Thursday, July 7. *Lord, by thy favor thou hast made my mountains to stand strong. Psalm 30:7.MEDM July 1904, page 213.3*

That is why we can say with confidence, not only in prosperity, but in adversity as well, "I shall never be moved. "They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever. As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even for ever." (*Psalm 125:1, 2.*) It is better to have the Lord round about us than to be surrounded with mountain fortifications; for he sets the mountains fast by his power, and "the strength of the hills is his also."*MEDM July 1904, page 213.4*

Friday, July 8. *Thou hast turned for me my mourning into dancing: thou hast put off my sackcloth, and girded me with gladness. Psalm 30:11.MEDM July 1904, page 213.5*

Many sincere people have clothed themselves with sackcloth, or worn hair shirts, supposing that they would thereby please God, and win his favor. Others who do not actually put on the sackcloth, go about with as drawn and pitiful expressions as if they had it on, because they think that a smiling face is displeasing to heaven. All such should learn that God never clothes people with sackcloth. None need think to gain his favor by torturing themselves. If all would but submit to him, and allow him to have his own way with

them, he would speedily give them “beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness.”*MEDM July 1904, page 213.6*

Sabbath, July 9. *I will be glad and rejoice in thy mercy: for thou hast considered my trouble; thou hast known my soul in adversities. Psalm 31:7.**MEDM July 1904, page 213.7*

There are many “fair-weather friends” in this world; but the Lord is not one of them. He is not one who is friendly in our prosperity, but who does not know us in adversity. Yet many people regard him as such, thinking and saying when trouble comes that God has forgotten them. He cannot forget us in affliction, because he himself suffers it. It is not merely that he shares our affliction; the case is just the reverse; all trouble comes primarily on the Lord, and when we suffer we but share a portion of his suffering. Assured that God knows us in adversity, we may be unmoved though supposed friends know us not.*MEDM July 1904, page 213.8*

Sunday, July 10. *Thou hast not shut me up into the hands of the enemy; thou hast set my feet in a large room. Psalm 31:8.**MEDM July 1904, page 213.9*

The Lord delights in liberty, and never deprives anybody of it. It is Satan that keeps a prison; the Lord has none. Moreover, it is absolutely impossible for the enemy to shut up anybody against his will; for nothing can succeed except what the Lord does, and he, instead of shutting people up, opens the prison doors. “Where the Spirit of the Lord is, there is liberty” (2 *Corinthians 3:17*); and his Spirit is everywhere (*Psalms 139:7-10*). God fills all things (*Jeremiah 23:24*); therefore the soul that dwells in God, has unlimited room.*MEDM July 1904, page 213.10*

Monday, July 11. *Have mercy upon me, O Lord, for I am in trouble. Psalm 31:9.**MEDM July 1904, page 213.11*

This is our recommendation to the mercy of the Lord. It is our rags, our filth, our hunger, our sickness, and our forsaken condition that plead for us with him; and no such plea is ever made in vain. “The Lord is very pitiful, and of tender mercy” (*James 5:11*), and where he sees affliction, he is always “moved with compassion.” If we are

in trouble and distress, then we may be sure that the Lord is more attentive to us, if possible, than at any other time. He “comforteth us in all our tribulation.”*MEDM July 1904, page 213.12*

Tuesday, July 12. *By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth. Psalm 33:6.**MEDM July 1904, page 213.13*

“And this is the word which by the Gospel is preached unto you.” The last announcement of the Gospel message, the fulness of it, to prepare people for the coming of the Lord, calls upon them to worship God especially as the one who made heaven and earth and sea. The reason for this is that the Gospel is the application of the power of creation to human lives. He who can create can do anything; and those who always recognize God’s eternal power and divinity, and who continually worship him as Creator, can never depart from him, nor be overcome by the enemy.*MEDM July 1904, page 213.14*

Wednesday, July 13. *Let all the earth fear Me Lord; let all the inhabitants of the world stand in awe of him; for he spoke and it was, he commanded and it stood fast. Psalm 33:8, 9.**MEDM July 1904, page 213.15*

No one can see the great mountains, or view the sea when the storm has lashed it to fury, without a feeling of awe; but the power that inspires this awe is that of God. “Fear ye not me? saith the Lord: will ye not tremble at my presence, which have placed the sand for the bound of the sea by a perpetual decree, that it cannot pass it: and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it?” (*Jeremiah 5:22.*) He who can make the shifting sand a bound for the mighty waves of the sea, can make feeble humanity a bulwark against the rage of Satan.*MEDM July 1904, page 214.1*

Thursday, July 14. *The counsel of the Lord standeth for ever, the thoughts of his heart to all generations. Psalm 33:11.**MEDM July 1904, page 214.2*

The Lord can never be taken by surprise or thrown into confusion. That which he has promised, he is fully able to perform. Every

purpose of his will be carried out to the minutest detail, no matter who or how many set themselves against it. Read the text for to-day, and then remember that “we were made a heritage, having been foreordained according to the purpose of him who worketh all things after the counsel of his will” (*Ephesians 1:11*, R.V.), and that his thoughts toward us are “thoughts of peace and not of evil,” to give us an expected end.*MEDM July 1904, page 214.3*

Friday, July 15. *Plead my cause, O Lord, with them that strive with me: fight against them that fight against me. Psalm 35:1.**MEDM July 1904, page 214.4*

The reader should know that the word rendered “plead” in this verse is in the Hebrew text identical with the one rendered “strive;” thus the literal rendering is given in the Revision: “Strive thou, O Lord, with them that strive with me.” The sum of the matter is that God makes himself responsible for our case, and proposes to do all our fighting for us. Whoever attacks us has God to contend with; his victory is our victory; and we may be confident in the assurance that in order to overcome us while we are trusting in God, the devil would have to overcome God himself.*MEDM July 1904, page 214.5*

Sabbath, July 16. *Take hold of shield and buckler, and stand up for mine help. Psalm 35:2.**MEDM July 1904, page 214.6*

No prayer for help can ever be offered to the Lord in vain. We may make foolish requests-requests for things that would be harmful for us; but no cry of need, no plea for help in trouble, no matter from whom, was ever unheeded by the Lord. Whoever asks for help, asks according to God’s will, and may be sure of receiving that for which he asks. What a comfort to know that whenever any foes assail us, God himself takes his weapons and stands up for our defense.*MEDM July 1904, page 214.7*

Sunday, July 17. *Draw out also the spear, and stop the way against them that persecute me. Psalm 35:3.**MEDM July 1904, page 214.8*

How often, when we are in trouble, if our eyes could be opened to discern spiritual realities, we should see a column of armed warriors standing between us and the enemy, guarding us from danger. The province of faith is to enable us to see them, even when they are

invisible, and to give us the same sense of security as if with our natural eyes we saw God with a spear in his hand, stopping the way of our pursuers. The devil knows that he has no power against the Lord, and will not attempt to make any stand against him; but he endeavors by roaring to frighten us so that we will flee from our place of shelter, and allow him to seize us when we are defenseless.*MEDM July 1904, page 214.9*

Monday, July 18. *Say unto my soul, I am thy salvation. Psalm 35:3.**MEDM July 1904, page 214.10*

We must not think that by this prayer we induce God to speak words of encouragement to us that he has not before thought of. It is he who teaches us to pray. The need of which we are conscious, and which moves us to ask for help, is known to us only by God's offer of the help which will supply it. This prayer is only for the purpose of making us realize that the great God himself is indeed our salvation. It is not enough to say that he saves us: he is the salvation, saving by his own life.*MEDM July 1904, page 214.11*

Tuesday, July 19. *Let them be confounded and put to shame that seek after my soul, let them be turned back and brought to confusion that devise my hurt. Psalm 35:4.**MEDM July 1904, page 214.12*

Although David wrote this psalm, the Spirit of Christ in him (compare *2 Samuel 22:1, 2* and *1 Peter 1:10, 11*) prompted the words. This, therefore, is Christ's own prayer, not a prayer for himself alone, but one which he utters in and for afflicted humanity. When the mob came out against Jesus, they went backward and fell to the ground as soon as he spoke (*John 18:6*); our text teaches us that it may be even the same with those who come out against us. We must not wait until we see such things ourselves, before we trust; but the words of the Lord must beget such confidence in us that we shall see them.*MEDM July 1904, page 214.13*

Wednesday, July 20. *Let them be as chaff before the wind: and let the angel of the Lord chase them. Psalm 35:5.**MEDM July 1904, page 214.14*

Our faith in God's protecting care is assured by the completeness

with which we commit the keeping of ourselves to him. To worry about the future, about support and protection, is the characteristic of heathenism. (See *Matthew 6:31, 32*.) Our confidence in God as our defense is shown by our refraining from tempting to defend ourselves. Whenever we undertake to defend ourselves from any kind of attack, we show that we do not believe that God will put our persecutors to flight, and save us. *MEDM July 1904, page 214.15*

Thursday, July 21. *And my soul shall be joyful in the Lord: it shall rejoice in his salvation. Psalm 35:9. MEDM July 1904, page 214.16*

When will the soul be joyful in God, and rejoice in his salvation? At the very time when God is fighting for it; that is, even while the battle is raging. We shall not withhold our praises until we see the outcome, but, even before the battle begins, we shall be so sure that the victory will be ours that we shall sing for joy. It is with the praise of the helpless that God stills the enemy and the avenger. Compare *Psalm 8:2* and *Matthew 21:16. MEDM July 1904, page 214.17*

Friday, July 22. *All my bones shall say, Lord, who is like unto thee, which deliverest the poor from him that is too strong for him, yea, the poor and the needy from him that spoileth him? Psalm 35:10. MEDM July 1904, page 214.18*

Note that the deliverance spoken of in this psalm is from physical as well as from spiritual ills. "All my bones" shall rejoice in salvation. Note also that God delivers the poor and needy from those who are spoiling him. We are not to lose heart, and think that God has failed us, even if we are being plundered; for it is as easy for God to turn defeat into victory as it is to repulse the destroyer before he has attacked us. *MEDM July 1904, page 214.19*

Sabbath, July 23. *Let them shout for joy, and be glad, that favor my righteous cause: yea, let them say continually, Let the Lord be magnified, which hath pleasure in the prosperity of his servants. Psalm 35:27. MEDM July 1904, page 214.20*

Remember that God takes no pleasure in our adversity; it pleases him to see us prosperous. The first psalm assures us that those who wholly trust the Lord, not in any way interposing their way

against his, shall have prosperity in all things. That is, the Lord brings only prosperity; even adversity in his hands works good. It is important, also, to remember that blessings come not only to the one in trouble, but also to those who favor his cause. This should teach us always to sympathize with the afflicted, and to take the part of the oppressed.*MEDM July 1904, page 214.21*

Sunday, July 24. *Fret not thyself because of evil doers, neither be thou envious against the workers of iniquity. Psalm 37:1.**MEDM July 1904, page 214.22*

It is very foolish to be envious at the prosperity of others. We should rejoice at the prosperity of the righteous, whatever our own circumstances; and if the wicked seem to prosper, we should remember that it cannot last. If we envy them, we are in reality desiring to share in their downfall; for “when the wicked spring as the grass, and when all the workers of iniquity do flourish, it is that they shall be destroyed for ever.” (*Psalm 92:7.*) The only wise course is to be content with what we have.*MEDM July 1904, page 214.23*

Monday, July 25. *Trust in the Lord, and do good; so shalt thou dwell in the land, and feed securely. Psalm 37:3. R.V., margin.**MEDM July 1904, page 214.24*

Do not think that our dwelling in the land is pay for our good deeds; we do good only as the result of trusting in the Lord; and this trust is what causes us to dwell safely in the land, with sufficient for our needs. The land that God has promised for our inheritance is the new earth; but this is no bar to a present application of the promise; for the greater includes the less, and it is a light thing for God, who gives eternal riches and salvation; to keep us in safety and supply our wants for the little time we have here.*MEDM July 1904, page 214.25*

Tuesday, July 26. *Delight thyself also in the Lord, and he shall give thee the desires of thine heart. Psalm 37:4.**MEDM July 1904, page 214.26*

This is self-evident. Whosoever can say from the heart, “Whom have I in heaven but thee? and there is none upon earth that I

desire beside thee,” is sure to have every want satisfied; for God is the portion of his people. What a blessed condition, to have no want that is not supplied! Such a person is richer than any millionaire.*MEDM July 1904, page 214.27*

Wednesday, July 27. *Commit thy way unto the Lord; trust also in him; and he shall bring it to pass. Psalm 37:5.**MEDM July 1904, page 214.28*

“It is not in man that walketh to direct his steps;” but “it is God that girdeth me with strength, and maketh my way perfect.” If we commit our way to the Lord, it may not, and most likely will not, come out as we would have made it if we could; but it will be the right way, and we shall say that it is just as we would have it. If we commit our way unto the Lord, we must leave it wholly with him, and not prescribe to him how he shall order it.*MEDM July 1904, page 214.29*

Thursday, July 28. *He shall bring forth thy righteousness as the light, and thy judgment as the noonday. Psalm 35:6.**MEDM July 1904, page 216.1*

It makes no difference if the blackness of sin has blotted out all our righteousness; even then if we trust in God he will make our righteousness appear, even covering us with it, because it is God who commanded the light to shine out of darkness, that shines in our hearts. Nothing hinders the Lord; out of the most faulty material he can produce a perfect structure.*MEDM July 1904, page 216.2*

Friday, July 29. *Cease from anger, and forsake wrath: fret not thyself in any wise to do evil. Psalm 37:8.**MEDM July 1904, page 216.3*

This is how we usually read it; but we shall understand it better if we read it thus, as in the Revision: “Fret not thyself; it tendeth only to evil.” If we fret and worry, it is only to do evil. Fretting is to take our cause out of God’s hands, and the end can only be evil. “In returning and rest shall ye be saved; in quietness and in confidence shall be your strength.”*MEDM July 1904, page 216.4*

Sabbath, July 30. *The meek shall inherit the earth, and shall delight themselves in the abundance of peace. Psalm 37:11.**MEDM July*

1904, page 216.5

This is the same as *Matthew 5:5*; but we miss much of the blessedness of the promise by not grasping fully the force of the word “meek.” By comparing *Isaiah 61:1*, “He hath anointed me to preach good tidings unto the meek,” with Christ’s quotation of it, in *Luke 4:16*, “He hath anointed me to preach *the gospel to the poor*,” we shall see that promise of the earth is to those who have nothing. God hath chosen “the poor of this world, rich in faith,” to be heirs of the kingdom. (*James 2:5*.) Such persons are only seemingly poor.*MEDM July 1904, page 216.6*

Sunday, July 31. *The wicked plotteth against the just, and gnasheth upon him with his teeth. The Lord shall laugh at him: for he seeth that his day is coming. Psalm 37:12, 13.**MEDM July 1904, page 216.7*

This text furnishes the clearest proof that whoever plots against any of God’s people is plotting against God himself. God laughs at the plotter, and at his rage not because he is indifferent, but because he knows that it is all senseless. The wicked think that they have only defenseless mortals to fight against, when the attack is on the everlasting God. It is a vain thing that they imagine; for even while they take counsel together against the just, the Lord declares the decree, “Yet have I set my king upon my holy hill of Zion.” That “whosoever will may apply to himself all the promises of *Psalm 2:6-9*, is evident from *Revelation 21:26, 27.**MEDM July 1904, page 216.8*

August 1904

“The True Priesthood” The Medical Missionary 13, 8.

EJW

E. J. Waggoner

[Outline of sermon before graduating class. A.M.M. College. June 19. 1904]

For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord hosts. Malachi 2:7. MEDM August 1904, page 243.1

There has never been a people or a nation that did not have a priesthood; and there has never been any nation that has not at some period of its existence been priest-ridden. If it has not been at the beginning or during the whole of the period, then certainly at the close; and that fact was the cause of its downfall. *MEDM August 1904, page 243.2*

This is not to say that a priesthood is a perversion of right—that it is not in the order of God that there should be priesthood; but it is to say that this world has never yet seen the perfection of the priesthood. No people has yet been willing to accept God's perfect plan of a priesthood. *MEDM August 1904, page 243.3*

When the children of Israel were led by God out of Egypt, they received from him a priesthood; but what they received from God was not what he proposed to give them. Israel as a people never rose to the measure of God's plan for them; and no other people ever have. The Jewish people came at last to “overpass the deeds of the heathen” through their failure to comprehend and accept God's plan for them as to the priesthood. As in every other nation, the priests regarded themselves as a class apart from the people, as the ruling class—the power behind the throne. It was indeed God's purpose that the priests should not only be behind the throne, but upon the throne, but not as a class apart from the people. God would have had his people a kingdom of priests (*Exodus 19:6*), and

this is still his purpose (1 *Peter* 2:9). This is what God is still waiting for.*MEDM August 1904, page 243.4*

The fact that there has always been a priestly class ruling over the people, has been the fault of the people themselves. God said: "A wonderful and a horrible thing is committed in the land; the prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so." (*Jeremiah* 5:30, 31.) There has never been a tyranny, a dominant priesthood, a papacy, that was not primarily the fault of the people. Why?-Because the people willingly renounced their privileges, and a few men seized upon them; and when any man grasps power or privilege that does not belong to him, he inevitably perverts and misuses both that and his own proper privilege. If the people had all been willing to occupy the high position that God wanted them to occupy, and had been willing to pay the price for it, in self-denial and devotion to God, it would have been utterly impossible for the priesthood to degenerate into a class existing for the purpose of ruling over the people and being supported by them; for all would have been priests, living to give, and ruling by love.*MEDM August 1904, page 243.5*

Christ, our great High Priest, is the model for the priesthood. His priesthood is that of Melchizedek. He is king and priest-king because priest, and priest because king. The two offices are properly inseparable. But God gives us the shepherd as his model of royalty. Jehovah, the King of the universe, is a Shepherd (*Psalms* 23:1); and the two greatest rulers that Israel ever had-the men specially chosen by God himself, and who most perfectly met his idea-Moses and David-were shepherds. Christ, "that great Shepherd of the sheep," came forth from Bethlehem, the home of shepherds, to rule, that is, to feed, God's people. *Matthew* 2:6, and margin.*MEDM August 1904, page 244.1*

We have referred to Melchizedek as the model. He was King of Righteousness and Prince of Peace, and therefore priest of the Most High God. That is all we know of him. In every nation the priesthood has been hereditary; but who can reckon his descent from Melchizedek? Everybody can. Nobody can dispute any person's claim that he is descended from Melchizedek. He stands out as the representative of an individual priesthood. His nationality

and descent are hidden, to show that he stands for every man of every age and nation. This is suggestive of the truth that every individual of right ought to be a veritable son of God, and of the truth revealed in *Hebrews 5:5, 6*, that every son is priest. "Christ glorified not himself to be made high priest; but he that said unto him, Thou art my Son, to-day have I begotten thee. As He saith also in another place, Thou art a priest for ever after the order of Melchizedek." Christ is a priest because a son; and as many as received him to them gave he power to become the sons of God," and therefore priests.*MEDM August 1904, page 244.2*

But every priest taken from among men is ordained to offer gifts and sacrifices; and here again we find the model in Christ. He offered himself; and he is come in the flesh, in order that we also may present our bodies "a living sacrifice, holy, acceptable unto God"-spiritual sacrifices, acceptable to God by Jesus Christ.*MEDM August 1904, page 244.3*

But no man taketh to himself the honor and power. Whosoever will take power, loses it, even as he who seeks to save his life loses it. God gives us life including all gifts, in order that we in turn may give it. Whoever has had his eyes opened, is sent to open other blind eyes; and if the eyes that he opens can see better than he can, he is to rejoice at the success of his work. "He must increase, but I must decrease," is the law of God's kingdom. God often uses a very humble instrument to accomplish a great end. A small match may start a great blaze: the match goes out, and nobody thinks of it; and yet but for its momentary gleam the brilliant light would have been darkness. Whenever God gives a thing to one person, it is that that one may help somebody else to the same possession, or that somebody else may use him as a stepping stone to something higher. So, whenever God ordains a priest, it is that others may learn of him, and through him attain to knowledge even greater than his. The priest king is not set *over* others, but above them, that he may lift them up to his level, and help them to go even higher, if God has given them ability.*MEDM August 1904, page 244.4*

There is one feature which seems to me most important, and which is especially pertinent to-day to those to whom this day means more than any other day has ever meant. The priests of Israel were

physicians by God's own appointment. The priests were the sanitary inspectors, the teachers of hygiene, and the ones to whom pertained the treatment of disease. What was this but an indication that God's design is that everyone should be his own physician, and should understand how to preserve his own health? Christ on earth was the greatest physician the world ever saw; and his words are medicine to-day as they were of old. (*Psalm 107:20; Proverbs 4:20-22.*) Christ made men whole, and to be whole is to have no defect. If the gospel stopped short with making men simply good, no matter how good, and did not include making them physically whole, it would be a total failure; for men would sink into the grave and that would be the end of them. The Gospel must necessarily embrace as its culmination, the making of man "every whit whole,"-giving him complete victory over death.*MEDM August 1904, page 244.5*

Therefore, the true messenger of the Lord of hosts-the true priest-has it as a part of his business to teach men not only how to live in this world, but how to live so that they may keep on living forever. You are here to-day a representative of the one school whose sole object in view is the training of the perfect priesthood-to send forth a class that shall do away with the idea of class, break the bands of ignorance, superstition, and tyranny, and establish the idea of sanctified, glorified humanity. You are to give to others what you have received, not merely that they may be personally benefited, but that they, each according to his capacity or receiving, may minister the same to others.*MEDM August 1904, page 245.1*

And now one question arises. It comes whenever we start any work: What shall we get?" The answer is,—*MEDM August 1904, page 245.2*

"Get leave to work

In this world — 'tis the best you'll get at all;

Get work! get work!

Be sure 'tis better than what you work to get."*MEDM August 1904, page 245.3*

This is only the echo of the Scripture statement: "In all labor there is profit." Those who have really worked, who have recognized their calling as workers together with God, have appreciated the fact that

labor is its own reward. The man who measures his work by a money standard, has a very poor idea of its value, and of himself. Because labor is life, the man who truly works gives his own life; and life can not be valued with money. We hear of how much a man is worth; but the worth of a man is not what he gets, but what he gives.*MEDM August 1904, page 245.4*

We read in Exodus of the consecration of the priests. You can verify for yourselves the statement that the Hebrew of that word “consecrate” is to “fill the hand.” The priest was consecrated to his work: his hand was filled, that he might impart. The true priest’s hands are filled by God, whose hands are filled with good,-with light and life.*MEDM August 1904, page 245.5*

So to you there is no higher word than this: “Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee;” and though darkness, because of the perversion of divine truth, may cover the earth, and gross darkness the people, yet upon you, that you may be the light of the world, and that the people who sit in darkness may see a great light, even as of old they saw it when Christ ministered life and healing,-upon you the Lord shall arise, and the glory of God, the light of life, shall be seen on thee; and people shall come to thy light and kings to the brightness of thy risings. May God speed the good work!*MEDM August 1904, page 245.6*

“Daily Bread for Christian Workers” The Medical Missionary 13, 8.

EJW

E. J. Waggoner

Monday, August 1. The Lord hear thee in the day of trouble.
Psalms 20:1.

The Revised Version renders the Hebrew of this verse accurately thus: “The Lord answer thee in the day of trouble.” Often in the Bible we have the word “hear” in the place of “answer.” This is not really inaccurate; for with the Lord to hear prayer is to answer it; just as for us to hear his voice is to obey. Do not forget that this

expression of desire that the Lord will hear us is God's own word, and therefore a promise that he will. Especially noteworthy is the assurance that he will answer us in the day of trouble. Not only will God answer the prayers offered in tribulation, but prayers that in time of prosperity may have seemed unheeded by him will often in time of trouble be answered in a marvelous manner. *MEDM August 1904, page 260.1*

Tuesday, August 2. *The name of the God of Jacob defend thee. Psalm 20:1.* *MEDM August 1904, page 260.2*

Note the marginal reading, as well as the Revised Version, where in place of "defend thee" we have the stronger expression, "set thee up on high." The Hebrew word is defined, "to set up on high, to exalt, to make powerful." So the promise is not merely that we shall be protected from assaults, but that we shall be made powerful,—"endued with power from on high,"—and placed above our enemies. The name of the Lord will do this, for "the name of the Lord is a strong tower" *Proverbs 18:10.* *MEDM August 1904, page 260.3*

Wednesday, August 3. *The Lord... send thee help from the sanctuary, and strengthen thee out of Zion. Psalm 20 2.* *MEDM August 1904, page 260.4*

Read this verse, and each succeeding verse in succession with all that precedes, and note how the promise accumulates. Here we have a corroboration of the statement that the Lord defends us not merely by enclosing us with a wall of defense, but by making us strong to carry on aggressive warfare against our enemies. Of course this is not our own strength, for "power belongeth unto God," but he supports us, as the margin has it, so that his strength for us is the same as though it were inherent in us. God and human flesh unite to make the perfect man. All that we have comes from him, and all that he has is ours. *MEDM August 1904, page 260.5*

Thursday, August 4. *The Lord... remember all thy offerings, and accept the burnt sacrifice. Psalm 20:3.* *MEDM August 1904, page 260.6*

But you say, "I haven't anything to offer him." True, and that is just

what the text contemplates; for here again the marginal reading gives the literal rendering of the Hebrew as “make fat” thy burnt sacrifice. The altar sanctifies the gift; that which is in itself worthless becomes valuable when given to God, which takes the waste, refuse matter that we cast upon the ground, and from it build beautiful flowers and nourishing food. So *MEDM August 1904, page 260.7*

“Fear not to enter his courts in the slenderness
Of the poor wealth thou wouldst reckon as thine;
Truth in its beauty, and love in its tenderness,
These are the offerings to lay on his shrine.

“These, though we bring them in trembling and tearfulness,
He will accept for the Name that is dear.” *MEDM August 1904, page 260.8*

Friday, August 5. *The Lord ... grant thee according to thine own heart, and fulfil all thy counsel. Psalm 20:1.* *MEDM August 1904, page 260.9*

Truly God is a most indulgent Father for nothing that his children ask him is denied. Even “the rebellious also” have their heart’s desire. Even in everlasting punishment people will get only what they have actually worked for. What a responsibility this places upon us! When God gives us, *carte blanche*, as it were, allowing us to have what we will, it becomes us to give great consideration to what we ask for. Far better is it for us to waive our privilege, and say, “Not what I will, but what thou wilt.” Then we shall fare infinitely better than if we insisted on choosing for ourselves, for God’s choice for us is “exceeding abundantly above all that we ask or think.” *MEDM August 1904, page 260.10*

Sabbath, August 6. *We will rejoice in thy salvation, and in the name of our God we will set up our banners. Psalm 20:5.* *MEDM August 1904, page 261.1*

For “rejoice,” the Revised Version has “triumph,” and gives us in the margin the alternative reading of “victory” for “salvation.” This suggests the truth that our triumph is not simply in the fact that God saves us, but is in the victory that he himself gains over his foes. His victory is ours; Christ, who conquered death, says “Because I

live, ye shall live also.” Gesenius, in his lexicon, quotes the second part of this verse, and renders it, “In honor of our God we will set up banners.” Thus the element of selfishness is entirely removed. God is the one whose victory is most important; our interest and attention are wholly absorbed in him; and while we celebrate his fame, we ourselves are saved.*MEDM August 1904, page 261.2*

Sunday, August 7. *The Lord fulfil all thy petitions. Psalm 20:5.**MEDM August 1904, page 261.3*

When Joseph interpreted Pharaoh’s dream, he said, “For that the dream was doubled unto Pharaoh twice, it is because the thing is established by God, and God will shortly bring it to pass.” Then how certain it must be that we can not ask for anything that God will not grant us, since the assurances to that effect are so many times multiplied. What great need there is of taking heed how and for what we ask.*MEDM August 1904, page 261.4*

Monday, August 8. *Now know I that the Lord saveth his anointed. Psalm 20:6.**MEDM August 1904, page 261.5*

This is a matter of positive knowledge; there is no room for doubt that “the Lord saveth his anointed,” because he has already done it. When the heathen raged, and the people imagined extravagant things, and the kings of the earth set themselves, and the rulers took counsel together against Christ, plotting to destroy him, God set him upon his holy hill of Zion, “far above all principality and power.” Now remember that “ye have an unction from the Holy One” (*John 2:20*), and that therefore, as the anointed of Jehovah, your salvation is as sure as that of the Lord Jesus Christ.*MEDM August 1904, page 261.6*

Tuesday, August 9. *The Lord will answer him [his anointed, whoever it may be] from his holy heaven with the saving strength of his right hand. Psalm 20:6.**MEDM August 1904, page 261.7*

God is very practical in his answers: he answers with his strong right hand. With him, to hear is to answer, and to answer is to do. This is for God’s anointed—those who are consecrated, set apart, to him. In this connection we are reminded of the fact that the Hebrew of “consecrate” is *to fill the hand*. When God consecrates one as

priest, he fills his hand. God's hands are always filled with good things, and when he opens them he fills the hands of his anointed ones,-his children,-that they also may be ready to distribute.*MEDM August 1904, page 261.8*

Wednesday, August 10. *Some trust in chariots, and some in horses: but we will remember [make mention of] the name of the Lord our God. They are brought down and fallen but we are risen, and stand upright. Psalm 20:7, 8.**MEDM August 1904, page 261.9*

Here we see contrasted the result of trusting in chariots and horses-the strength of nations-and of trusting in the name of the Lord. Those who trust in that which, because it is visible, appeals to them as the most practical means of help, suffer a double fall; while those who call on the name of the Lord are raised from where they had fallen.*MEDM August 1904, page 261.10*

“Take the name of Jesus ever
As a shield from every snare;
When temptations round you gather,
Breathe that holy name in prayer.”*MEDM August 1904, page 261.11*

Thursday, August 11. *Serve, Lord, let the king hear us when we call. Psalm 20:9.**MEDM August 1904, page 261.12*

Truly the Lord will hear us when we call, because he is listening. God is anxiously listening, not to hear the evil that we say, but to hear the slightest whisper of an appeal to him. In listening, he is compelled to hear many things that are wicked, but these are not what he is listening for. When we call to him, it is because he has first called to us; shall we not take heed that he hears only what he is listening for?*MEDM August 1904, page 261.13*

Friday, August 12. *I love the Lord, because he hath heard my voice and my supplications. Psalm 116:1.**MEDM August 1904, page 261.14*

That is good reason for loving him; and that is reason for everybody to love him. Perhaps the reason why more do not love the Lord is that so few really believe that God hears prayer. They go through

the form of prayer, it is true, but it is too often a mere form, without real expectation and positive certainty that God will hear them. To most people God seems so far away that there is room for much possibility that he may miss hearing many prayers. But he who knows from his wondrous working that God is near, can not doubt that he hears prayer, and must therefore love him.*MEDM August 1904, page 261.15*

Sabbath, August 13. *Because he hath inclined his ear unto me. therefore I call upon him as long as I live. Psalm 116:2. MEDM August 1904, page 261.16*

Many misunderstand the parable in *Luke 18:1-8*, imagining that the unjust judge represents God. But God is not unjust, and in the parable Christ says that God will “speedily” avenge those who cry day and night unto him. Someone asks, “What need is there of crying day and night to God, if he answers at once?” The answer is plain: When people find one who relieves their wants and supplies their need promptly and freely, they are very sure to apply to him again and again. This is just what the Lord desires; it is because he wants to have people call on him continually, that he gives so readily and so abundantly.*MEDM August 1904, page 262.1*

Sunday, August 14. *The sorrows of death compassed me, and the pains of hell gat hold upon me: I found trouble and sorrow. Psalm 116:3. MEDM August 1904, page 262.2*

Nothing is too hard for the Lord. He delights in difficulties. He takes the utmost wrath of men and binds it about him as a garment, using it for the accomplishment of his designs. He brings forth light out of darkness, and strength out of weakness, and from the pains and the pit of death he brings forth life everlasting. So the fact that one is encompassed by the sorrows and pains of death is no evidence that God has left him, and no reason for ceasing to call on him. “If I make my bed in hell, behold, thou art there.”*MEDM August 1904, page 262.3*

Monday, August 15. *Then called I upon the name of the Lord: O Lord, I beseech thee, deliver my soul. Psalm 116:4. MEDM August 1904, page 262.4*

This text is well illustrated in the case of Jonah. He was in the depths, and that because of his own perverseness; but “out of the belly of hell” he cried unto the Lord, and was speedily answered and delivered. Better still is it illustrated in the case of Him who carried in his own body the sins of the world, who cried unto Him that was able to save him from death, and was brought up from the grave, an example of what God desires to do for all men.*MEDM August 1904, page 262.5*

Tuesday, August 16. *The Lord preserveth the simple: I was brought low, and he helped me. Psalm 116:6.**MEDM August 1904, page 262.6*

Read this verse in connection with the preceding one. Many who would not dream of questioning God’s righteousness, do often doubt that he forgives and saves them; but the fact that God does this, is given as proof of his righteousness. “He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” It is “the simple” that God upholds; that is, those who are single in mind and heart, and not double minded. “A double minded man is not stable in all his ways,” because he trusts now in God, and now in himself: but man who trusts in God alone is firm as a rock.*MEDM August 1904, page 262.7*

Wednesday, August 17. *Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee. Psalm 116:7.**MEDM August 1904, page 262.8*

It would seem to be a most natural thing for men to return to and remain with the One who deals bountifully with them; yet they do not, because they do not recognize God in his gifts. God says, “The ox knoweth his owner, and the ass his master’s crib; but Israel doth not know, my people doth not consider.” So the professedly wise man has less knowledge than the dumbest of brutes because he does not get acquainted with the One who daily feeds him. But since God continues his good works, that we may return and find rest, and in returning and rest find salvation.*MEDM August 1904, page 262.9*

Thursday, August 18. *For thou hast delivered my soul from death, mine eyes from tears, and my feet from falling. Psalm 116:8.**MEDM August 1904, page 262.10*

This is the bountiful way in which the Lord has dealt with us. But there are so many to whom this is but a theory or doctrine. They believe, as a matter of history, that God raised Christ from the dead, but they do not realize that God has saved their souls from death. Nevertheless, God has saved every living soul from death; whether or not they accept the salvation is another matter. The miracle of the resurrection is enacted every day in bringing thousands to birth, and in breathing the breath of life into millions more. Then “let everything that hath breath praise the Lord,” and in so doing find salvation.*MEDM August 1904, page 262.11*

Friday, August 10. *What shall I render unto the Lord for all his benefits toward me? Psalm 116:12. MEDM August 1904, page 262.12*

There is not a soul on earth that does not with good reason ask this question for God is daily leading everybody to benefits that can not be measured. And if they can not be measured, they certainly can not be paid for. What shall we render for them? Nothing, except make such use of them that God can see that we appreciate them too much to squander them. We pay for the things that that are of little or no value; but the best possessions come to us as a free gift, because they are beyond price.*MEDM August 1904, page 262.13*

Sabbath, August 20. *I will take the cup of salvation, and call upon the name of the Lord. Psalm 116:13. MEDM August 1904, page 263.1*

Here is the answer to the question asked in *verse 12*, “What shall I render unto the Lord for all his benefits toward me?” What shall we do? Take what he gives and ask for more. What a wonderful way of doing business; it is truly not after the manner of men. And when we have paid for what God has given us, by asking more, then what? Why, the new gift has laid us under double obligations, and so we must now take twice as much as before, and so on in geometrical progression. And to eternity there will be no diminution in the supply, because life and love multiply by giving.*MEDM August 1904, page 263.2*

“Immortal Love, forever full.
Forever flowing free,

Forever shared, forever whole,
A never-ebbing sea!"MEDM August 1904, page 263.3

Sunday, August 21. *Precious in the sight of Lord is the death of his saints. Psalm 116:15.*MEDM August 1904, page 263.4

"Precious" comes from "price;" the precious metals are those that are most costly. The Hebrew word in this place means costly, and is so rendered in some versions. "Costly in the sight of the Lord is the death of his saints." The Lord's saints are the instruments of his righteousness; and to lose one's instrument, is always an expensive matter. When the harvest is plenteous, the laborers few, the husbandman can not afford to lose any of his workers. So every saint that dies in this time, when the work is to be cut short and closed up, is a distinct loss to God. Be sure that he himself will not lightly lay any of them aside. The service of God contains a promise of the life that now is, as well as of that which is to come. *1 Timothy 4:8.*MEDM August 1904, page 263.5

Monday, August 22. *O Lord, truly I am thy servant; I am thy servant, and the son of thine handmaid: thou hast loosed my bonds. Psalm 116:16.*MEDM August 1904, page 263.6

Who may say this?-Everybody who yields himself to the Lord, to be his servants; for "to whom ye yield yourselves servants to obey, his servants ye are." (*Romans 6:16.*) Everyone, therefore, is free to determine his own standing. And then what?-He is a free man; for the Lord's service is liberty. He is free from the bondage of the service of sin, because "no man can serve two masters." When therefore Satan, the old taskmaster, comes about claiming us as his servants, and trying to drive us back into bondage, we are truly to declare to the Lord that we are his servants, to assert our liberty in him and to claim his protection; and we may be sure that the Lord will not neglect his own.MEDM August 1904, page 263.7

Tuesday, August 23. *I will lift up mine eyes unto the hills, from whence cometh my help. Psalm 121:1, margin.*MEDM August 1904, page 263.8

The marginal reading is to be preferred; because our help comes from God, and not from the hills. "Truly in vain is salvation hoped for

from the hills, and from the multitude of mountains: truly in the Lord our God is the salvation of Israel.” (*Jeremiah 3:23*.) The ancient heathen built their temples on the hills, but no help could come from them, because the gods that were in those temples had no power. They were on the hills: but God, whose temple was also on a hill, is above the hills. God, by the strength with which he is girded, sets the mountains fast (*Psalms 65:6*); but the mountains can not impart strength.*MEDM August 1904, page 263.9*

Wednesday, August 24. *My help cometh from the Lord, which made heaven and earth. Psalm 121:2.**MEDM August 1904, page 263.10*

Our need is too great and too pressing to allow us to be content with any secondary source of strength, if there were any such. We must draw from the original source of strength. The mountains and all things that God has made reveal his everlasting power and divinity, but they can not impart any of it. They can only declare the glory of God, directing us to their Maker and ours, as the one who has help to supply for all need. He is worthy of eternal thanks, because he “is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us.” *Ephesians 3:20.**MEDM August 1904, page 263.11*

Thursday, August 25. *He will not suffer thy foot to be moved. Psalm 121:3.**MEDM August 1904, page 263.12*

Who is it that will not suffer our foot to be moved?-It is God, who made “the everlasting hills,” setting them fast by his strength. In his strength we may be even more immovable than they: for the mountains shall be carried into the sea: but God says that though the mountains depart, and the hills be removed, His lovingkindness that holds us up shall not depart from us. When the mountains and the hills move out of their places, it will be good to be able to rest in the hand that can both set them fast and move them.*MEDM August 1904, page 263.13*

Friday, August 26. *He that keepeth thee will not slumber. Behold, he that keepeth Israel shall neither slumber nor sleep. Psalm 121:3, 4.**MEDM August 1904, page 263.14*

There are two words here, “slumber,” and “sleep.” The last one

means to be asleep, while the first one means “to fall asleep from weariness or lassitude. The primary idea seems to be that of nodding.”-*Gesenius*. This God never does; “the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary,” (*Isaiah 40:28*) God does not nod over his work; his hands never relax through weariness, and allow what they are holding to drop. How wonderful! And because God wakes, we can sleep, and be sure of waking.*MEDM August 1904, page 264.1*

Sabbath, August 27. *The Lord is thy keeper. Psalm 121:5.**MEDM August 1904, page 264.2*

Thy keeper, remember; not thy jailor. Have you ever thought what you should do if the Lord should fall asleep? Of course you would never do anything again. Have you ever thought how it is that you are kept alive during the night, and wakened from your unconscious condition in the morning? The sleeping man is dead in every respect except that he breathes. He lives, but he is certainly doing nothing then for his living. How is this breath of life continued to us, when we are awake, as well as when we are asleep?-By no other means than that by which the first breath was given to Adam. Everyone thinks of God as very near to Adam when he made him; but if God, whose hands have fashioned us as truly as they did Adam, were not as close to us as to the first man when he was made, we could not live a moment. “In Him we live, and move, and have our being.”*MEDM August 1904, page 264.3*

Sunday, August 28. *The Lord is thy keeper: the Lord is thy shade upon thy right hand. Psalm 121:5.**MEDM August 1904, page 264.4*

There is another wonder: “The Lord God is a sun,” and he is at the same time a shield from the sun (*Psalm 84:11.*) He is “a consuming fire” (*Hebrews 12:29*), and he is also “the fountain of living waters.” (*Jeremiah 2:13.*) This is beyond all comprehension; but the truth of it we may grasp and clearly perceive when we remember that all things come from him. The earth itself is the offspring of God, as truly as we are, who come from the earth. “In him were all things created, and in him all things consist.” So he is both sun and shade to us, indicating that in him we get everything in exactly the right proportion. Safely we may*MEDM August 1904, page 264.5*

“Sit down beneath his shadow,
And rest with great delight;
The faith that now beholds him
Is pledge of future sight.”*MEDM August 1904, page 264.6*

Monday, August 29. *The sun shall not smite thee by day, nor the moon by night. Psalm 121:6.**MEDM August 1904, page 264.7*

Every Bible student involuntarily thinks of the description of “the seven last plagues” (*Revelation 16*) when the sun will have “power to scorch men with fire,” and is glad of this promise. God will then be a shade for his people. When the wicked are destroyed and the righteous dwell in everlasting burnings,” there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge.” (*Isaiah 4:6.*) But why not bring the application nearer. The Lord is the same now that he will ever be; then why should any of his servants now suffer from sunstroke? The Bible says that “the Lord is thy shade upon thy right hand.” Is he? See how this does not indicate a way of enduring the great heat of summer without discomfort.*MEDM August 1904, page 264.8*

Tuesday, August 30. *The Lord shall preserve thee from all evil; he shall preserve thy soul. Psalm 121:7.**MEDM August 1904, page 264.9*

Blessed promise! Why should we limit it? We believe that he is able to keep us from all spiritual evil, and we must believe that he is just as able to preserve us from physical evils. But whatever God is able to do for his people, he has done (*Isaiah 5:4.*) His divine power has given us all things that pertain to life, as well as to godliness (*2 Peter 1:3*). If all good men had always trusted God as much for their life as they did for godliness, the history of the world would have been different. And a change must even yet take place, because every promise of God must be practically demonstrated among men before the end comes.*MEDM August 1904, page 264.10*

Wednesday, August 31. *The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore. Psalm 121:8.**MEDM August 1904, page 264.11*

“What shall we say to these things. If God be for us, who can be

again us. He that spared not his own son, but delivered him up for us all, how shall we not with him also freely give us all things. He can not do otherwise, because “in him all things consist.” Then let us accept all his gifts in the spirit in which he has given them and for the purpose for which he designed them, and life will nevermore be “a burden,” but a joy.*MEDM August 1904, page 264.12*

September 1904

“Daily Bread for Christian Workers” The Medical Missionary 13, 9.

EJW

E. J. Waggoner

Thursday, September 1. In the beginning was the Word, and the Word was with God, and the Word was God. *John 1:1*.

In order to understand any given problem, the first principles involved in it must be grasped; in order to get at the truth of any matter of report, we must trace it back to the beginning; and in like manner we must begin at the beginning if we would know the history and mystery of all things that engage our attention in the world. That beginning is the Word of God. In the light of the Word, and in that alone, all history and science may be understandingly studied. Unto this Word we do well that we take need.*MEDM September 1904, page 283.1*

Friday, September 2. *In the beginning, God created the heavens and the earth. Genesis 1:1.*MEDM September 1904, page 283.2

We should do well often to stop with the first four words of this verse, and meditate upon them: “In the beginning God.” That is the sum of everything. All faith is contained in those words; for “he that cometh to God must believe that he is.” To worship God continually with all the heart, as the self-existent One, is the sum of all religion. The fulness of the Gospel message, which prepares those who accept it for the coming of Christ, is “Fear God, and give glory to him: ... and worship him that made the heaven, and earth, and the sea, and the fountains of waters.”*MEDM September 1904, page 283.3*

Sabbath, September 3. *He is before all things, and in him all things consist. And he is... the beginning. Colossians 1:17, 18.*MEDM September 1904, page 283.4

This the complement of the first words in the Bible: “In the beginning God.” The reader will understand that since Christ said, “I

and my Father are one;" and, "He that hath seen me hath seen the Father," we do not have to discriminate when reading, and think, "This refers to the Father," and "This refers to the Son." Without explanation we may say, "He is the beginning." He was in the beginning, as he was the beginning. And what he was, he is. He *is* the beginning. Everything that exists now has him for its beginning. There is not a plant, a beast, or a bird, or a man, that does not come as really from the hand of God as did everything referred to in *Genesis 1*. All things begin and continue in him. The beginning of all true scientific research is God; and whenever we trace anything back to its ultimate elements we find God.*MEDM September 1904, page 283.5*

Sunday, September 4. *These things saith the Amen, the faithful and true witness, the beginning of the creation of God. Revelation 3:14.**MEDM September 1904, page 283.6*

Not the first created being, but the beginning of all creation. "For in him were all things created," and "he is before all things." He is the Creator, not one created. He is the Amen. "Amen" means, "so let it be;" it is and shall be so. In the work of creation God said, "Let such and such a thing be," "and it was so;" and "it was so" in Him who is the Amen. This shows us how any and every moment may be a new creation for us; for He who is the Amen is the beginning: and whenever we receive him as our beginning, we are new creatures.*MEDM September 1904, page 283.7*

Monday, September 5. *And the Word was made flesh, and dwelt among us, full of grace and truth. John 1:14.**MEDM September 1904, page 283.8*

The Greek word rendered "among" is "*en*," the primary and common meaning of which is "in." While the rendering "among" in this place can not be condemned, the rendering "in" can not by any means be excluded, and is much to be preferred as better expressing the meaning. Christ dwells among us, only because he dwells in us-in humanity. He dwells in every man, "full of grace and truth;" and the just condemnation of sinners is simply this, that they "hold down the truth in unrighteousness." (*Romans 1:18*). But those who know his name as "God with us," must trust in him and "show

forth his goodness from day to day.”*MEDM September 1904, page 283.9*

Tuesday, September 6. *And of his fulness have all we received, and grace for [or upon] grace John 1:16.**MEDM September 1904, page 283.10*

Here we have at once the incentive to righteousness, and the means for its accomplishment. We have not to ask God to do some new thing for us, and then wonder if he will do it, but we have simply to accept and rest in what has already been done. His divine power has already given to every one of us “all things that pertain unto life and godliness;” and we have but to allow the word to run in us unhindered, in order that it may be glorified in our salvation.*MEDM September 1904, page 284.1*

Wednesday, September 7. *In him [the Word] was life, and the life was the light of men. John 1:4.**MEDM September 1904, page 284.2*

“That which was from the beginning” was the word of life. (1 *John 1:1*.) He is the light of the world, because he is the life of the world. Since his life is light, we may know that wherever there is any light, there is his life. That this life is real light, by which we see, is demonstrated in *John 9*. Jesus saw a man who was born blind, and, saying, “As long as I am in the world I am the light of the world,” he immediately caused the man to see. The light which is so pleasant to our eyes, and so essential to our life, is the life of the Lord; so near is he to every one of us.*MEDM September 1904, page 284.3*

Thursday, September 8. *The entrance of thy word giveth light. Psalm 119:105.**MEDM September 1904, page 284.4*

That which was from the beginning was the Word of life, and the life was the light of men; therefore, whenever the word of God is received, there is light within. People sometimes speak of having received light on the Word, or some portion of it, so that they understand it; but that is a mistake. If they received light, it was *from* the word, and not on it; for God’s word is the only light to our feet and lamp to our path. How necessary, then, that we hide the word within us. By so doing we shall not only have light, but shall be light.*MEDM September 1904, page 284.5*

Friday, September 9. *That was the true Light, which lighteth every man that cometh into the world. John 1:9.*MEDM September 1904, page 284.6

Christ is the light of the world. No man has any light whatever that is not the light of His life and there is no man that has not in coming into the world received his portion of that light. God is no respecter of persons, and he has given all people an equal chance for life and salvation. There are many who walk in darkness, and who will be destroyed for lack of knowledge of the light of life; but it is only because they have covered up the light that is in them.MEDM September 1904, page 284.7

Sabbath, September 10. *This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. 1 John 1:5.*MEDM September 1904, page 284.8

This is the message for all time, which is to be given to the world. It is the same as that given in *Isaiah 40*: "Behold your God!" How shall we behold him?-By opening our eyes. And then when our eyes are opened, we must remember that we are sent to the people as was Paul, "to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God. The light is come, and it shines for all, "whosoever will" may enjoy it.MEDM September 1904, page 284.9

Sunday, September 11. *And the light shineth in darkness; and the darkness overcame it not. John 1:5, R.V., margin.*MEDM September 1904, page 284.10

The word "comprehend," which used in the old version of this text, used now only metaphorically, concerning the mind, which seizes a statement and makes it its own. Hence, it no longer conveys the meaning of the Greek word which John used, which is that of enclosing, shutting in, as in *Isaiah 40:12*. We must, therefore, employ apprehension, seize, or overcome, to express the meaning of the text. The darkness can not shut the light in. Light triumphs over darkness. Light is life, and life can not be conquered by death. Truth is sure to triumph over error. The man who holds fast to the light of God's word need not trouble himself about consequences.MEDM September 1904, page 284.11

Monday, September 12. *God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.2 Corinthians 4:6.MEDM September 1904, page 284.12*

In the beginning, darkness was over the whole earth; God sent his word into the midst of the darkness, and thus causes the light to shine forth from it. The light shone out of the darkness. Even so our hearts are full of the darkness of sin; but God sends the light of the Word of life in, and the light then, if cherished will shine out. The light shines in for the purpose of giving light. To whom?-To others; for “no man liveth to himself.” God lightens our darkness, but only that we may be a light to others who sit in darkness.*MEDM September 1904, page 284.13*

Tuesday, September 13. *Let the word of Christ dwell in you richly in all wisdom. Colossians 3:16.MEDM September 1904, page 284.14*

Mark the words: *Let* the word of Christ dwell in you. God puts it there; we are to allow it to remain there. “For this commandment which I command thee this day, it is not hidden from thee, neither is it far off. It is not in heaven, that thou shouldst say, who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.” *Deuteronomy 30:11-14*. “And I know that his commandment is life eternal.” *John 12:50.MEDM September 1904, page 284.15*

Wednesday, September 14. *Surely the people is grass. The grass withereth, the flower fadeth: but the word of our God shall stand forever. Isaiah 40:7, 8.MEDM September 1904, page 285.1*

Jesus who spoke not his own words, but the word of God, because he was the word of God, said, “Heaven and earth shall pass away; but my word shall not pass away.” It can not pass away, because God is the Word. The Word was before all things, and by it and from it all things were created; so when all visible things wither and vanish away, the Word will still remain: and he who has built upon it will be able to stand forever. We are to be so firmly rooted and

grounded in the Word that it will grow up into us, and permeate our being, creating us anew; and thus, the foundation and the superstructure being all one, we can no more be swept away than can the Rock of Ages.*MEDM September 1904, page 285.2*

Thursday, Sept. 15. *And this is the word which by the Gospel is preached unto you. 1 Peter 1:25.**MEDM September 1904, page 285.3*

What word is it that is preached unto us in the Gospel?-The Word that was in the beginning; the Word that made heaven and earth, and all things in them; and that Word that upholds all things, and that endures forever. Whoever receives that Word must become a new creation, as surely as the heavens and earth sprang into existence at the sound of that Word in the beginning.*MEDM September 1904, page 285.4*

“How firm a foundation, ye saints of the Lord.
Is laid for your faith in his excellent word.”*MEDM September 1904, page 285.5*

Friday. Sept. 16. *Of his own will he brought us forth by the word of truth. James 1:18.**MEDM September 1904, page 285.6*

The child does nothing in order to be born; but does many things because it has been born. Even so we can do nothing that will cause us to be born of God; but having been born of God, we must necessarily show forth the works of God. “As many as received him, to them gave he the right to become the children of God, even to them that believe on his name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.”*MEDM September 1904, page 285.7*

Sabbath, Sept. 17. *Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. 1 Peter 1:23.**MEDM September 1904, page 285.8*

That which was created in the beginning has been marred, corrupted, and ruined, and must be made new again, in order that God’s work shall not be lost. The Gospel announces the new creation and how it is effected. Therefore, the Gospel reveals the

Word that created in the beginning; for only that which created can re-create. This Word is the seed whence every plant on earth grew (*Genesis 1:11*), and it is that also which became flesh, making a perfect man. Therefore, when this incorruptible Word abides in us, there will be for us a continual new birth or new creation.*MEDM September 1904, page 285.9*

Sunday, Sept. 18. *When ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.* *1 Thessalonians 2:13.**MEDM September 1904, page 285.10*

It is the Word of righteousness that works righteousness. Only the Word of God can really work that is, it alone can do work that will abide. Our ability to do effective work depends on the Word of God abiding in us; and then it is not we that work, but the Word of God. "With the heart man believeth unto righteousness," because believing is receiving.*MEDM September 1904, page 285.11*

Monday, Sept. 19. *I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.* *Acts 20:32.**MEDM September 1904, page 285.12*

Human knowledge puffs up, but love builds up. It can not be repeated too often that there is no power but that of the Word of God. No real work is done except by that word. Where the Word of God is not regarded, all that seems to be accomplished will sooner or later be found to be nothing. The house that is built upon the rock of God's word stands, because it is the foundation-the living Word-that makes the building, and the two become one.*MEDM September 1904, page 285.13*

Tuesday, Sept. 20. *The word of God is living and active.* *Hebrews 4:12.**MEDM September 1904, page 285.14*

What, then, must be the condition of one who is built upon the Word, and built up by it, and in whom the Word dwells, so that he is transformed and born again by it, becoming wholly of the nature of the Word?-Simply this, that he will be living and active. He must

live, and he must work; and his work will abide. No one born of the Word can be an idler; he will work from the love of work. Instead of having to drive himself to work, he will always be fresh and eager for it.*MEDM September 1904, page 285.15*

Wednesday, Sept. 21. *As newborn babes, desire the sincere milk of the word, that ye may grow thereby. 1 Peter 2:2.**MEDM September 1904, page 286.1*

Milk is the life of the newborn babe; it turns to it as naturally as it breathes, and grows by it. Nothing else can fully supply its place. Even so the newly-born child of God must earnestly desire the pure milk of the Word, and must feed freely upon it, or else he will not, grow. "I have written unto you, young men, because ye are strong, and the Word of God abideth in you." That is what gives strength.*MEDM September 1904, page 286.2*

Thursday, Sept. 22. *For every one that partaketh of milk is without experience in the word of righteousness: for he is a babe. But solid food is for full-grown men, even those who by reason of use have their senses exercised to discern both good and evil. Hebrews 5:13, 14.**MEDM September 1904, page 286.3*

Milk is good and absolutely necessary for babes; but it is not the nourishment for full-grown men. By feeding on milk, babes develop teeth as they grow; and the appearance of teeth is an indication that now they must take solid food, instead of milk. There are many Christians who never get beyond infancy. They want everything made so easy for them that they can swallow it without chewing, that is, without thought. For that reason they never grow strong. Unless we exercise all our faculties, we shall lose the use of them, and then, instead of being active factors in the world's work, we are burdens to be carried.*MEDM September 1904, page 286.4*

Friday, Sept. 23. *Wherefore let us leave the word of the beginning of Christ, and press on unto perfection. Hebrews 6:1.**MEDM September 1904, page 286.5*

This does not mean that we are to forget or ignore any portion of the Word, or anything that pertains to Christ. The young student of mathematics should very quickly get past the first principles; for if

he continues working in notation and numeration, simple addition, etc., he will never amount to anything, And yet, however far he advances in mathematics, whatever abstruse problems he solves, he must always make use of those first principles, and of those only. The most profound problems consist only of simple principles in various combinations. So as we leave the first principles of the doctrine of Christ, and go on unto perfection, we leave them only in the sense that we do not use them detached, but in combination. The man who eats hard food, instead of milk, does not reject any element that is in milk, but gets it all and more.*MEDM September 1904, page 286.6*

Sabbath, Sept. 24. *Whom will he teach knowledge? and whom shall he make to understand doctrine? Them that are weaned from the milk, and drawn from the breasts. Isaiah 28:9.**MEDM September 1904, page 286.7*

Nothing is more nearly perfection than a little child in its mother's arms; yet if it remains the same, and no change takes place in it, after the lapse of years it is most imperfect and repulsive. Continued perfection depends on growth and constant change. The infant, in order to receive knowledge, must cease to be an infant. It must be weaned, and must learn to feed upon solid food, suitable for the nourishment of its body to the measure of the stature of a perfect man. This applies in the spiritual realm, as well as in the physical.*MEDM September 1904, page 286.8*

Sunday, Sept. 25. *He whom God hath sent speaketh the words of God. John 3:34.**MEDM September 1904, page 286.9*

What else should he speak? If one is sent with a message for another, he has no business to speak his own words; his sole business is to give the message of the one who sent him. Even so with those whom the Lord sends forth as his ambassadors. It is true that our text refers primarily to Jesus Christ: but it also applies to all his followers; for he says, "As my Father hath sent me, even so send I you." Since we are to speak only the words of God, it follows that we should give great heed to know just what they are.*MEDM September 1904, page 286.10*

Monday, Sept. 26. *If any man speak let him speak as the oracles of*

God. 1 Peter 1:11.MEDM September 1904, page 286.11

From *Acts 7:38*, where we read that in Mount Sinai Moses “received the lively oracles to give unto us,” we know that the oracles of God are the ten commandments. If any one speak, then, he is to speak as authoritatively, and words that are as true and lasting, as the law of God. This is the same as saying that if one has not such words in him, and is not sure that his words are as true as God’s words, and are indeed that word, he should keep still. How much less we should talk, and how much more we should say, if we always remembered this commandment.*MEDM September 1904, page 286.12*

Tuesday, September 27. *God “Confirmeth the word of his servant, and performeth the counsel of his messengers.” Isaiah 44:26.MEDM September 1904, page 287.1*

God’s word is forever “settled in heaven;” it “can not be broken;” though heaven and earth should pass away, his word can not fail. Even so sure does God make the words of his servants. It can not be otherwise, because they speak the words of God. With what confidence, then, can the servants of the Lord speak, and how boldly they may meet the world. Whatsoever the church speaks, whether it consist of one member or a thousand, is sealed in heaven only when the word that it speaks first came from heaven. When men speak God’s word, whatever they say will most surely be performed.*MEDM September 1904, page 287.2*

Wednesday, September 28. *Thy words were found, and I did eat them: and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O Lord.Jeremiah 15:16.MEDM September 1904, page 287.3*

It is by no means a mere figure of speech when the Scriptures represent the word of God as food. It is from God’s word that everything comes. His word is seed that was sown in the beginning, that the earth might bring forth grass, herbs, and trees bearing fruit. “The good seed is the word of God.” But only a small fraction of God’s word is in the food that he gives us; and this is given to us in so tangible and visible a form, in order that we may learn how richly we may live if we feed on all the word. Our daily bread is given, that

we may know that “man doth not live bread alone but by every word that proceedeth out of the mouth of God.”*MEDM September 1904, page 287.4*

Thursday, September 20. *Incline your ear, and come unto me; hear, and your soul shall live. Isaiah 55:3.**MEDM September 1904, page 287.5*

As the Word of God is living, and is life itself, so it gives life to all who receive it. The hour “now is, when the dead shall hear the voice of the Son of God, and they that hear shall live.” “The dead know not anything:” all their senses have utterly departed: yet they can hear the voice of God calling to them, and, hearing it, they live, and recover all their lost faculties. Since this is the case with those who have died, and returned to dust, what an immeasurable difference there must necessarily be between the life and activity of the already living one who hears and receives the word, and the one who heeds it not. Do our lives testify to the world that we have heard the Word of God?*MEDM September 1904, page 287.6*

Friday, September 30. *Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. John 5:24.**MEDM September 1904, page 287.7*

Wonderful promise! Most comforting assurance! Death and the judgment are as though they were not to the one who knows this truth. The sting of the one and the terror of the other are removed for him. Though he walks in the valley of the shadow of death, he has the light of life, and he is exempt from the call to judgment because Christ has answered for him.*MEDM September 1904, page 287.8*

“God’s Almighty arms are ‘round me.

Peace, peace is mine:

Judgment scenes need not confound me:

Peace, peace is mine.”*MEDM September 1904, page 287.9*

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EJW

E. J. Waggoner

Sabbath, Oct. 1. Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. 1 *Corinthians* 13:1.

The reader should know that through-out this chapter the word “love” should be used, as in the Revision, instead of “charity,” which is not nearly so expressive. The Greek word is everywhere else rendered “love;” and to render it “charity” in this place causes us to lose the application of this wonderful definition of love to the word as it occurs elsewhere. Here we learn the great importance of love. To be able to speak with tongues is very desirable; the word spoken by angels is steadfast; but the eloquence of Apollos and of all the angels combined in one person destitute of love would have no more weight than the inharmonious clang of two pieces of brass.*MEDM October 1904, page 326.1*

*Sunday, Oct. 2. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. 1 *Corinthians* 13:2.**MEDM October 1904, page 326.2*

“None of us liveth to himself.” Nothing in the universe was created merely for its own sake. The sun shines, and the grass grows, solely for the benefit of other. So man was made to serve others, and this service is by love. (*Galatians* 5:13.) The man who has not love, lives for himself alone; for love means giving of one’s self; and he who lives only for himself, even though he have all wisdom and all might, is nothing-at best but a caricature of a man.*MEDM October 1904, page 326.3*

Monday, Oct. 3. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it

profiteth me nothing. 1 Corinthians 13:3.MEDM October 1904, page 326.4

How is it, since love is giving, that one can bestow all his goods upon the poor, and give his body to be burned, and not have love?—Simply because “the flesh profiteth nothing.” The giving of goods is not the giving of one’s life. Gifts may be made with a selfish motive—to secure applause or honor. Christ loved us, and gave *himself* for us. But how about giving the body to be burned?—The body is not the sum of the man; and, moreover, nobody would be benefited by the burning of another’s body. The slaying of Reuben’s two sons could not compensate Jacob for the loss of Benjamin: but Judah showed love, in that he offered himself as a living substitute.*MEDM October 1904, page 326.5*

Tuesday, Oct. 4. Love suffereth long, and is kind. 1 Corinthians 13:4.MEDM October 1904, page 326.6

We read that “the longsuffering of God waited in the days of Noah,” and that God “is longsuffering to usward not willing that any should perish, but that all should come to repentance.” Longsuffering, therefore, is patience, forbearance. The word itself implies that the one possessing the characteristic is subject to much opposition or reproach, and has to do with those who are exasperating—utterly regardless of his wishes. To become irritated in such a case, and to treat the offenders with any unkindness, is to show lack of love; and not to have love is not to keep the commandments; for “love is the fulfilling of the law.”*MEDM October 1904, page 326.7*

Wednesday, Oct. 5. Love envieth not. 1 Corinthians 13:4.MEDM October 1904, page 326.8

It is a great thing when one has learned with Paul, in whatsoever state he is, therewith to be content. The Greek word here used is not the classic word for envy, but a word signifying “eager rivalry, zealous imitation, emulation,” and the thing meant by it was considered among the Greeks, as it commonly is now, as “a noble passion.” It is supposed, however, to love. In the perfect state, whatever one desires and strives after is for its own sake, because its possession is necessary to fit one for service, wholly regardless of whether others possess it or not. The perfect Christian attitude

toward every other one is that expressed by John the Baptist toward Christ: "He must increase, I must decrease."*MEDM October 1904, page 326.9*

Thursday, Oct. 6. *Love vaunteth not itself. 1 Corinthians 13:4.**MEDM October 1904, page 327.1*

To vaunt is "to make a vain display of one's own worth, attainments, or powers," to boast, or to be vainglorious. The one who has love follows the injunction, "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than himself." The word "vaunt," as may be seen, is allied to the word "vain" and vanity as emptiness. So however much a person may seem to possess, if he is vain, and boasts about it, he shows that he really has nothing; for one really has only that which one uses solely for the benefit of others, and not for self-glorification. To be able to rejoice in another's prosperity, even when his success seems to be at our expense, and to our disadvantage, is to have attained to happiness that nothing can destroy.*MEDM October 1904, page 327.2*

Friday, Oct. 7. *Love is not puffed up, doth behave itself unseemly. 1 Corinthians 13:5.**MEDM October 1904, page 327.3*

"Knowledge puffeth up, but love buildeth up." Love is therefore the only real possession and true knowledge. The desire "to pass"-merely to be able make a fair show-is becoming more and more common, as the world gets further away from the spirit of Christianity. The possession of love also makes one all that can be conveyed by the term "gentleman;" for not to behave one's self unseemly, means to do just the right thing at all times, with perfect grace of manner. The word "unseemly" covers every deviation from the right way. The Greek word is defined to "behave ill, act indecorously, awkwardly, or basely." Love delivers its possessor from all this. If kings' courts give polish of manner, where could one expect to learn better manners than in the court of the King of kings?*MEDM October 1904, page 327.4*

Sabbath, Oct. 3. *Love seeketh not its own. 1 Corinthians 13:5.**MEDM October 1904, page 327.5*

When a man is striving with another for the possession of something, he usually thinks that the statement, "I want nothing but what belongs to me," is a complete justification of his course. But one does not seek or strive for even that. Love is content with what comes to it; for whatever it seeks is not for itself, but for the benefit of others. "Have this mind in you, which was also in Christ Jesus: who, being in the form of God, counted it not a prize to be on an equality with God, but emptied himself."*MEDM October 1904, page 327.6*

Sunday. Oct. 9. *Love is not provoked. 1 Corinthians 13:5.**MEDM October 1904, page 327.7*

The translators of our common version made a loop-hole by inserting the word "easily," which has no manner of warrant in the text. Because of this, many have taken it for granted that they were justified in becoming provoked on severe provocation. But love is not provoked, whatever the provocation. No annoyance can ruffle it. The Greek word here rendered "provoke" is *paroxysm*. The word "provoke" itself means *to call forth, to excite*. The possessor of love will not allow anything to call him out from his peaceful place in the house of God, in the secret place of the Most High. Some would say that the possession of such characteristics unfits one for this world. It does certainly make one unworldly, but it fits one for the world to come, when this world shall pass away.*MEDM October 1904, page 327.8*

Monday. Oct. 10. *Love taketh not account of evil. 1 Corinthians 13:5.**MEDM October 1904, page 327.9*

The common rendering, "thinketh no evil," expresses the truth concerning love, but does not convey all the meaning of the word used by the Apostle Paul. It is not merely that love is incompatible with meditating evil as well as with doing it; but love will not think evil of another. The word in the text is defined by Liddell and Scott as "to set down to one's account," "to take into account, consider," "to count, deem, or consider that a thing is so." It is equivalent to the Latin *imputare*, impute. We see the full manifestation of it in God who, in Christ, was "reconciling the world unto himself, not imputing their trespasses unto them." We thus see that "thinketh no evil" is a

step in advance of “is not provoked.” Love will not only not be provoked, but will not even think that any evil was meant. The French has it, “does not suspect evil.”*MEDM October 1904, page 327.10*

Tuesday, Oct. 11. *Love rejoiceth not in unrighteousness, but rejoices with the truth. 1 Corinthians 13:6.**MEDM October 1904, page 327.11*

The crowning sin of the heathen, as set forth in the first chapter of Romans, is that they, “knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them;” but love not only “worketh no ill to his neighbor,” but has no pleasure in unrighteousness done by anybody else. It will not do anything through strife or vainglory, and will not applaud the winner in strife.*MEDM October 1904, page 327.12*

Wednesday, Oct. 12. *Love beareth all things. 1 Corinthians 13:7.**MEDM October 1904, page 328.1*

The word here rendered “beareth,” occurs but three times besides in the New Testament, being twice rendered “forbear,” and once “suffer.” One definition is “to bear up against, resist;”-and all know that love gives one powers of endurance far beyond the ordinary physical capacity. The mother endures for her child what would cause a strong man to break down. The love that causes one to give himself wholly for the good of others, furnishes one with superhuman strength. Moses and Christ afford striking instances of this.*MEDM October 1904, page 328.2*

Thursday, Oct. 13. *Love believeth all things. 1 Corinthians 13:7.**MEDM October 1904, page 328.3*

At first thought this seems to conflict with the statement that love thinketh no evil; but we know that it can not, and that the possessor of love will not receive a false report. The statement becomes very plain when we remember that only whatever God says is so (see *Genesis 1*), and whatever is not so has no real existence. The truth alone is positive; falsehood and error are only negations of the truth. Our text, thus, teaches us that in love there is no element of

doubt. "Love is of God," and believes implicitly and without question every word of God.*MEDM October 1904, page 328.4*

Friday, Oct. 14. *Love hopeth all things. 1 Corinthians 13:7.**MEDM October 1904, page 328.5*

"Hope maketh not ashamed; because the love of God is shed abroad in our hearts." That is, hope never disappoints. This is now what commonly passes for hope, which is desire and a measure of expectation, with uncertainty. Christian hope is absolute certainty, based on the sure promise of God. Love, which believeth all things, takes every promise of God at its full value, and so has fulness of hope. It is well constantly to remember that "love is the fulfilling of the law," and thus to know that whoever has not all patience and faith and hope is not a commandment keeper."*MEDM October 1904, page 328.6*

Sabbath, Oct. 15. *Love endureth all things. 1 Corinthians 13:7.**MEDM October 1904, page 328.7*

In this word "endureth" we have something more than is contained in the word "beareth." Its primary meaning is "to stay behind, to remain at home." Thus it appears that love is modest and retiring. So we read of God, who is love, "Verily thou art a God that hidest thyself, O God of Israel, the Saviour." (*Isaiah 45:13.*) Love does not put itself forward, but meekly waits, and is willing to stay at home and do the "drudgery" that others shun.*MEDM October 1904, page 328.8*

Sunday, Oct. 16. *Love never faileth; but whether there be prophecies, they shall be done away; whether there be tongues, they shall cease; whether there be knowledge, it shall be done away. 1 Corinthians 13:8.**MEDM October 1904, page 328.9*

The twelfth chapter closes with the words: "Covet earnestly the best gifts and yet I show unto you a more excellent way;" and that way is set forth in the chapter. There is no disparagement of prophecies, tongues, and knowledge; but love is best of all, both because without it, all else is nothing, and because it remains, when all else ceases. And since love is that which alone gives all else its worth, he who has love alone has all things. Love never fails or falls away

because it does not depend on the condition of the one loved. God's love, the only love there is, has its highest manifestation toward his enemies, and that leaves no room for doubt that it will be continued to those who are seeking to serve him. He who has the love of God, loves with an "everlasting love." *MEDM October 1904, page 328.10*

Monday, Oct. 17. *For we know in part and we prophesy in part-but when that which is perfect is come, that which is in part shall be done away. 1 Corinthians 13:9, 10.* *MEDM October 1904, page 328.11*

We are saved by faith, and not by the amount of our knowledge: for they which know most of God and his work, know nothing, in comparison with what there is to learn. "The foolishness of God is wiser than men." Eternity will not be long enough for us to learn all that there is to be known of God. If we only keep in mind how small is the part of knowledge that we have, we should always speak very modestly. We have but the most limited knowledge even of things that we count ourselves most expert in. "If any man thinketh that knoweth anything, he knoweth not yet as he ought to know it." But by and by the partial will give place to the perfect; and while we can never exhaust the knowledge of God, we shall then know perfectly all that we do learn. They all will know the Lord, from the least to the greatest. *MEDM October 1904, page 328.12*

Tuesday, Oct. 18. *When I was a child, I spake as a child, I felt as a child, I thought as a child; now that I am become a man, I have put away childish things. 1 Corinthians 13:11.* *MEDM October 1904, page 328.13*

This shows that progress is the law of the Christian life, just as growth is the law of the physical life. The weight, size, and habits of a child may be just what they ought to be for a child, but they are not at all adapted to a man. The man, however, in becoming a man, does not repudiate his childhood, but only develops it. The Christian must not only learn more of the Word of God, but must see further and deeper into that with which he has been familiar from childhood. God's Word is infinite and inexhaustible; when we seem to have mastered any portion of it, we are only at the beginning.

“Much more” is the motto for the Christian.*MEDM October 1904, page 328.14*

Wednesday, Oct. 19. *For now we see in a mirror, darkly; but then face to face; now I know in part, but then shall I know even as also I am known. 1 Corinthians 13:12.**MEDM October 1904, page 329.1*

It is evident that the illustration of childhood and manhood refers to more than growth in this world; for the “now” and “then” of this verse plainly means the present time and the perfect state in the world to come. Now we see only reflections in a mirror, but in the next world we shall see realities; “for the things which are seen are temporal; but the things which are not seen are eternal.” Spiritual things are the only realities. The Greek word rendered “darkly” is our familiar word “enigma,” and the Revised Version recognizes this by putting “riddle” in the margin. God hides himself now; but the time is coming when we shall see his face and all that is enigmatical now will be solved.*MEDM October 1904, page 329.2*

Thursday, Oct. 20. *Now abideth faith, hope, and love, these three: and the greatest of these is love. 1 Corinthians 13:13.**MEDM October 1904, page 329.3*

We have all read of the time when faith shall be lost in sight, and hope in fruition; but the Scriptures know nothing of a time when faith and hope will be extinct. Faith, hope, and love *abide*. Indeed, faith and hope must abide as long as love does; for love believeth and hopeth all things. All God’s gifts are eternal, and he does not call us to anything in this life that we are to leave behind in the fuller life. This world is but a preparation for the world to come; and here we are to learn lessons of faith, hope, and love that will make us faithful and hopeful and loving throughout eternity. The future life will be one of constant trust in God, and fresh revelations will awaken ever fresh hope of more to be revealed. But love will ever be the greatest, because it includes all.*MEDM October 1904, page 329.4*

Friday, Oct. 21. *He that loveth not, knoweth not God for God is love. 1 John 4:8.**MEDM October 1904, page 329.5*

Since God is love, the thirteenth chapter 1 Corinthians is a description of the character of God. God can never cease loving,

because he can not cease to be. This is why love never faileth. Our knowledge of God is measured by our love. People of different races and nationalities never perfectly understand one another. Only as people are alike in character and taste, can they have mutual understanding. They who do not love are of a different race from God, and know him not; and those who do not know him can not possibly make him known to others. "Every one that loveth is born of God and knoweth God." *MEDM October 1904, page 329.6*

Sabbath, Oct. 22. *Hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. Romans 5:5.* *MEDM October 1904, page 329.7*

Note that it does not say love for God, but "the love of God;" that is, God's own love is shed abroad in our hearts by his Spirit, His Spirit brings his character into the life of every one who yields to him. Thus it is that "as many as are led by the Spirit of God, they are the sons of God." The first fruit of the Spirit is love (*Galatians 5:22*): and this love springing up will show itself in us in just the same way that it does in God himself. *MEDM October 1904, page 329.8*

Sunday, Oct. 23. *We love, because He first loved us. 1 John 4:19.* *MEDM October 1904, page 329.9*

Our common version has it, "We love *Him*, because he first loved us." This is true, but it is not what the text says. The fact that God first gave us his love is the only reason why we love at all. There is much that is called love that is only a caricature of it; but whenever there is any real love at all, it is of God. George Herbert caught the truth from Scripture, and beautifully said:-*MEDM October 1904, page 329.10*

"From Thee all pity flows.

Mothers are kind because thou art,

And dost dispose To them a part." *MEDM October 1904, page 329.11*

Unconscious of Divine love, many people nevertheless love because God loves; but the more we recognize and appreciate his love, the more shall we love. *MEDM October 1904, page 329.12*

Monday. Oct. 24. *Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. 1 John 4:10.*MEDM October 1904, page 329.13

The gift of God's Son, which was the gift of himself, for the world, is the one perfect expression of love. Herein we see that love consists in giving. Love exists not for the benefit of the possessor of it, but for the benefit of the one loved. Christ "loved me, and gave himself for me." And this perfect love does not inquire about the character of the object of love. "Greater love hath no man than this, that a man lay down his life for his friends." "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." This was that we might learn how to love.MEDM October 1904, page 329.14

Tuesday, Oct. 25. *Hereby know we love, because He laid down his life for us; and we ought to lay down our lives for the brethren. 1 John 3:16.*MEDM October 1904, page 330.1

All true love has in it some trace of this original gift of love-some drops from the fountain. The one great object-lesson of love is Christ laying down his life for us. We ought in like manner to lay down our lives for the brethren. We may do this many times, day after day: for Jesus was laying down his life; when without sparing himself he went about healing the sick, as truly as when he was nailed to the cross. His life was laid down for others from the beginning, and was never taken up for his own benefit. And who are "the brethren" for whom we ought to lay down our lives?-The answer is found in those for whom Christ laid down his life. It was while we were enemies that we were reconciled to God by the death of his Son.MEDM October 1904, page 330.2

Wednesday, Oct. 26. *This is the love of God, that we keep his commandments; and his commandments are not grievous. 1 John 5:3.*MEDM October 1904, page 330.3

To keep God's commandments is the sign of our love, not simply to him, but to all: for the first and greatest commandment is this, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind" and the second is like unto it, "Thou shalt love thy neighbor as thyself." And his

commandments are not grievous, for they are life. Love consists in giving; so we love God when we give ourselves to his service.*MEDM October 1904, page 330.4*

Thursday, Oct. 27. *Love worketh no ill to his neighbor; therefore love is the fulfilling of the law. Romans 13:10.**MEDM October 1904, page 330.5*

Nothing could more fully show that the law of God is love, and hence his own life and character. "He that loveth another hath fulfilled the law." Read all the description of love in 1 Corinthians and elsewhere, and you have a description of commandment-keeping. Commandment-keeping does not consist in mere form: it is the life of the Lord within. "Let us not love in word, neither in tongue; but in deed and in truth."*MEDM October 1904, page 330.6*

Friday, Oct. 28. *I in them, and thou in me, that they may be perfected into one; that the world may know that thou didst send me, and lovedst them even as thou lovedst me. John 17:23.**MEDM October 1904, page 330.7*

No one ever thinks of doubting the love of God for his Son Jesus Christ. To this he himself gave testimony in the hearing of all the people, saying, "This is my beloved Son." Now Jesus tells us that the Father loves us just as he loves him; and this is proved by the fact that God gave his Son Jesus Christ to die for us. His life for ours shows that he values our life the same as his. So we may each one hear the voice of God from heaven, saying to us personally, "This is my beloved Son."*MEDM October 1904, page 330.8*

Sabbath, Oct. 29. *Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. 1 John 3:1.**MEDM October 1904, page 330.9*

Yes, behold! Look, consider, and keep on contemplating. Think of all that God has done for Jesus, how he has "highly exalted him," and then think that the same love is extended to us, for the same purpose, because he counts us his sons equally with Jesus. Not until the gulf that paganism in the church has set between Christ and us is done away, and we recognize the oneness of Jesus with

us, can we appreciate the greatness of the love which the Father hath bestowed upon us.*MEDM October 1904, page 330.10*

Sunday, Oct. 30. *There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love. 1 John 4:18.**MEDM October 1904, page 330.11*

In this we see that love is the perfection of Sabbath-keeping, and understand how true Sabbath-keeping is the seal of the law, since it is love-the fulfillment of the law. For Sabbath-keeping is absolute rest in God and his word; it is the fearlessness of perfect truth-the fearlessness of the infant in its mother's arms. Perfect love casteth out fear. There is no fear in love; therefore by our fear under any circumstances we may measure our lack of love. What a happy condition to be in, when nothing can make us afraid.*MEDM October 1904, page 330.12*

Monday, Oct. 31. *Whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. 1 John 2:5.**MEDM October 1904, page 330.13*

Love is the "bond of perfectness;" therefore whoever has the love of God perfected in him is a perfect man. And how is this perfection attained?-Simply by keeping, holding fast within us, the word of God, because the Word is God, and God is love. God is love, and God is our life; therefore perfect love means fulness of life. "We know that we have passed out of death into life, because we love the brethren."*MEDM October 1904, page 330.14*

November 1904

“Daily Bread for Christian Workers” The Medical Missionary 13, 11.

EJW

E. J. Waggoner

Tuesday, Nov. 1. Beloved, I wish above all things that thou mayest prosper and in health; even as thy soul prospereth. 3 John 2.

Whoever believes that “all Scripture is given by inspiration of God,” must accept these words as from God; and since “God is no respecter of persons,” it follows that they express God’s desire for everybody. It is not a light matter for one to lose his health. While it may not bring condemnation from God, it certainly grieves the Lord. The words of the text are full of hope; for since God sets so great value on our health, we may be sure that he has provided abundant means whereby we may retain it, or regain it if it is lost. When God’s will is done on earth as it is done in heaven, there will be no sickness. “The inhabitant shall not say, I am sick; the people that dwell therein shall be forgiven their iniquity.” *MEDM November 1904, page 347.1*

Wednesday, Nov. 2. *“If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians; for I am the Lord that healeth thee.” (Literally, “I am the Lord, thy Physician.”) MEDM November 1904, page 347.2*

Just as it is the wish of the Lord that all should be in health, so the doing of his will results in health. It can not be otherwise; for with God is “the fountain of life.” Just as “he that doeth righteousness is righteous,” so he that liveth healthfully is healthy. The promise of God to ancient Israel is for all who will hearken to him, and obey his law; and it is in full force to-day. And we must not think that we must wait till the new earth state for its fulfillment. We read that before the coming of the Lord, there will be people who “keep the

commandments of God, and the faith of Jesus;" therefore, according to our text, it follows that they will all be free from disease.*MEDM November 1904, page 347.3*

Thursday, Nov. 3. *Ye shall serve the Lord your God, and he shall bless thy bread, and thy water, and I will take sickness away from the midst of thee. Exodus 23:25.**MEDM November 1904, page 347.4*

This promise is a step in advance of that in *Exodus 15:26*. There it is said that no diseases will come upon those who fear God and keep his commandments; here we learn that those who serve the Lord will have sickness taken away from there. They will be healed of their diseases,-made whole. But this text shows plainly that health is not an accident. God works through the means that he has provided. The food that God gives us is the proper medicine for the body. Taken as he gives it to us, in such measure and manner as to retain the blessing that he puts in it, recognizing him in it, and holding the strength that comes from it subject to him, health must follow.*MEDM November 1904, page 348.1*

Friday, Nov. 4. *Bless the Lord, O my soul, and forget not all his benefits; who forgiveth all thine iniquities; who healeth all thy diseases. Psalm 103:2, 3.**MEDM November 1904, page 348.2*

The Lord is the only healer. He is our life, and there is no life but from him. Only he can heal disease. But this text says more than this; it says not only that God is the healer, but that he heals all diseases. His healing power is co-equal and co-extensive with his forgiving mercy. Then why are not all healed? For the same reason that all are not saved; they do not recognize and accept the gift. God says to rebellious sinners: "Return unto me, for I have redeemed thee;" but all do not come. Forgiveness is free for all, however, if they will take it. Even so many who accept forgiveness, and rejoice in it, do not grasp the fact that the life which cleanses from sin is the life that raises the dead; and not believing for health, they do not receive it. "According to your faith be it unto you."*MEDM November 1904, page 348.3*

Sabbath, Nov. 5. *Who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies. Psalm*

The blessedness of the Psalms-that which makes them so pre-eminently adapted to devotion-is their personal character. They express human experience, and God's relation to it. Every one who reads them, therefore, should read them as if they were his own experience; he should make them his experience. To read these verses, or to repeat them, and not to accept the redemption of the life from destruction, is to turn the Scriptures into a lie. We are too prone to read the Scriptures according to our experience, instead of, as we ought, letting them make our experience-an experience of things new and wonderful.MEDM November 1904, page 348.5

Sunday, Nov. 6. *Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's. Psalm 103:5.*MEDM November 1904, page 348.6

The margin of the Revised Version is in harmony with the Hebrew, "years," instead of mouth. The verse might be read, "Who satisfieth thy age with good things; so that thy youth is renewed like the eagle's." Here we are reminded of the truth suggested in *Exodus 23:25*, that perfect health depends largely on living according to the diet that God prescribed and blessed. The trouble too often is that we are not satisfied with the good things that God provides. This is not because they are not satisfying, but because we do not train our appetites to choose that which is good. The ordinary appetite needs to be taken in hand and trained the same as a spoiled child. There is nothing which more quickly responds and yields to training than the appetite; and the promise, even to the old who are satisfied with God's good things, is that they shall renew their youth.MEDM November 1904, page 348.7

Monday, Nov. 7. *Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age; they shall be fat and flourishing. Psalm 92:13, 14.*MEDM November 1904, page 348.8

The reason for this, in harmony with *Exodus 23:25* and *Psalm 103:5*, is found in the fact that "they shall be abundantly satisfied with the fatness" of the Lord's house; and he will make them drink of the river of his pleasure. When may this be?-Now; for if we desire

it as the one thing above all others, we may dwell in the house of the Lord all the days of our life, even for ever. *Psalm 27:4; 23:6.MEDM November 1904, page 348.9*

Tuesday, Nov. 8. *Himself took our infirmities and bare our diseases. Matthew 8:17.MEDM November 1904, page 348.10*

In this verse we learn how it is that the Lord heals our diseases. He does it just as he forgives our sins-by taking the sin on himself. Just as he bears the sins of the world, so he bears the diseases of the world; and yet people in their ignorance and unbelief go on bearing all the load themselves. If we learn of him, and walk in his way, the burden will be removed from us, and he will swallow it up in life. These promises and assurances are for us now; if we do not experience the blessing of freedom from disease, it is our duty to search for the hindering cause until we find it, assured that God will not fail us.*MEDM November 1904, page 348.11*

Wednesday, Nov. 9. *I am come that they might have life, and that they might have it abundantly. John 10:10.MEDM November 1904, page 349.1*

God is “the living God;” he is our life and Christ is the Lifegiver. All life is one, but much depends upon the measure of it that we receive. Christ came to give life to the world. The life which all men live day by day is given to them by virtue of the sacrifice of Christ. The breath that we breathe comes to us from the cross of Calvary, where Christ “breathed out” his life for mankind. But this is not sufficient; if it were all, it would amount to nothing; for we should soon be as if we had not been. So Christ came that we might have more abundant life, “even length of days for ever and ever.” The greater includes the less; we believe that we have eternal life in Christ; how ear for him to “hold our soul in life” in this present time!*MEDM November 1904, page 349.2*

Thursday, Nov. 10. *Thou shalt not be afraid for the terror by night, nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday. Psalm 91:5, 6.MEDM November 1904, page 349.3*

What a blessed condition! what perfect rest and content, to “be

quiet from fear of evil;" to know that we are immune when the pestilence rages. Who may have this confidence? He that dwelleth in the secret place of the Most High, making the Lord his habitation. But you say that it refers to "the time of trouble," when the seven last plagues shall be on the earth. Very true: but how can we know that God will protect us in the time of trouble to come, if we do not have his protection in present troubles? And if men do not now take God's presence as the shield against disease, how can they trust in it when "sudden destruction" comes? Will they not be found unprepared? "God is our refuge and strength" to-day, as surely as he ever will be, if we will but take him as such. It is possible, and is God's desire for us, that we shall be as free from the ravages of epidemics now, as when a thousand fall at our side, and ten thousand at our right hand.*MEDM November 1904, page 349.4*

Friday, Nov. 11. *The sun shall not smite thee by day, nor the moon by night. Psalm 121:6.**MEDM November 1904, page 349.5*

In the fourth of the seven last plagues, the atmosphere will be so changed that the sun will have power to "scorch men with fire," yet the promise is that no plague shall come near the dwelling of any one who trusts in the Lord. If we believe this promise, we shall certainly make use of it whenever the sun shines with excessive vehemence, and shall find in the presence of the Lord a certain safeguard against sunstroke. Those who are proclaiming the truth of the Lord's coming, and of the great deliverances connected with it, ought themselves to be specially free from disease. How else can they expect the world to believe them?*MEDM November 1904, page 349.6*

Sabbath, Nov. 12. *God be merciful unto us, and bless us; and cause his face to shine upon us that thy way may be known upon earth, thy saving health among all nations. Psalm 67:1, 2.**MEDM November 1904, page 349.7*

We read that one day when Jesus sat teaching in the midst of Pharisees and doctors of the law, "the power of the Lord was present to heal them" (*Luke 5:17*); but the only way that it could certainly be known that healing power was present was by its effect on somebody. One man believed and was made whole, and the

multitude gave God the glory. So when those who go into all the world preaching the gospel, according to Christ's command, reveal in their own bodies God's saving health, it will be known among all the nations, and not till then. The power of the Lord is always present to heal whenever Jesus is present; for He is "the power of God;" and He is present with his people now, and "even unto the end of the world." *MEDM November 1904, page 349.8*

Sunday, Nov. 13. *He sent his word, and healed them and delivered them from their destructions. Psalm 107:20. MEDM November 1904, page 349.9*

The Revised Version makes this in the present—"he sendeth his word, and healeth them." Surely God is able and willing now to do whatever he has done for those who called upon him in past time. And who are these whom God heals?-They are "fools" who are afflicted because of their transgression, and who have brought themselves "near unto the gates of death." It matters not that we have brought our afflictions upon ourselves, and that they are only the consequences of our own folly, the Lord will heal us, and keep us well, if we will but receive his word. That means that we must give his word free course in us. God's word is life; and if we learn "the law of the spirit of life in Christ," and submit to that law, life and health from the Lord must result. *MEDM November 1904, page 349.10*

Monday, Nov. 14. *My son, attend to my words; incline thine ear unto my sayings. Let them not depart from thine eyes; keep them in the midst of thine heart. For they are life unto those that find them, and health to all their flesh. Proverbs 4:20-22. MEDM November 1904, page 349.11*

This is why afflicted ones are healed when God sends his word to them. God's word "runneth very swiftly;" consequently, whoever is willing to receive it may speedily be delivered from "all the diseases that flesh is heir to." But this will not be anything in the way of magic. It will be the result of studying God's word in his works as well as in the Scriptures, and coming into harmony with it. If "the word of life" is kept dwelling in one, it must follow that that one will live. *MEDM November 1904, page 350.1*

Tuesday, Nov. 15. *They that wait upon the Lord shall renew their strength. Isaiah 40:31.MEDM November 1904, page 350.2*

Waiting on the Lord implies steadiness of purpose. Daniel served in Nebuchadnezzar's court, but he waited on a greater Sovereign than Nebuchadnezzar, and he showed it by purposing in his heart that he would not depart from the law of his God. The result was seen in Daniel's superior physical and mental strength. For full seventy years Daniel was the leading man in the kingdom, responsible for the business of the whole world, and the last we hear of him he was as keen and active as ever. The promise in this verse is specially to the old who trust in the Lord, in contrast with the young who walk in their own ways. New strength every day is the portion of those who wait on the Lord. This means, of course, that they know the ways of the Lord, and conform to them.*MEDM November 1904, page 350.3*

Wednesday, Nov. 16. *Then shall thy light break forth as the morning, and thine health shall spring forth speedily. Isaiah 58:8.MEDM November 1904, page 350.4*

When will this be?—When thou dealest thy bread to the hungry, and bringest the poor that are cast out to thy house, and “when thou seest the naked, that thou cover him.” Here is a promise of speedy health, and therefore health is possible. It must not be forgotten, however, that one of the conditions is “that ye break every yoke,” loosing the bands of wickedness, and undoing the heavy burdens, to let the oppressed go free. This includes the yokes and bands that we have placed upon ourselves, as well as those with which we have oppressed others. Many of our chains we cling to; but surely such a result as is promised in our text is worth all self-denial, especially when that which we part with is a chain.*MEDM November 1904, page 350.5*

Thursday, Nov. 17. *The Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not. Isaiah 58:11.MEDM November 1904, page 350.6*

Why like a watered garden and a spring of everflowing water?—Because of partaking of the water that Christ gives which is a well of water springing up into everlasting life. Our light will rise in

obscurity and our darkness be as the noonday only when the Light of the world shines upon us and in us. That is, such going about doing good as is spoken of in this chapter can be done only by one in whom the Spirit of Christ dwells in full measure; and to such the health of Christ will necessarily be imparted. Although he bore our sicknesses, no one ever saw him ill or unable to respond to a call for help.*MEDM November 1904, page 350.7*

Friday, Nov. 18. *Seekest thou great things for thyself? seek them not; for, behold, I will bring evil upon all flesh, saith the Lord; but thy life will I give unto thee for a prey in all places whither thou goest. Jeremiah 45:5.**MEDM November 1904, page 350.8*

So by not seeking great things for ourselves, the greatest thing will be given us for life is more than all things else, inasmuch as it includes all things. What a blessed promise this is for the missionary in strange lands. Even though he goes to the West Coast of Africa, which is known as “the white man’s grave,” he has the assurance that he can have his life saved for him. The one who goes at the bidding of God to carry his message, does not “take his life in his hand.” If he carried it in so insecure a place, he would certainly lose it. His life is hid with Christ in God, and being “bound in the bundle of life with the Lord,” it is as safe as God’s life. This promise is equally valid for those who are serving God at home.*MEDM November 1904, page 350.9*

Sabbath, Nov. 19. *They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. Mark 16:18.**MEDM November 1904, page 350.10*

When men have such abundance of life dwelling in them that venomous serpents will have no power to harm them and that they can drink poison without injury, they will have life to bestow on others, and will truly be “ministers of the Spirit.” This promise is in line with *Jeremiah 45:5*, and shows that that verse applies especially to those who go into all the world, preaching the gospel to every creature. Of course it is understood that nobody having such power would attempt to use it for display. Such an attempt would result in its speedy loss. This blessing is only for those who

seek not great things for themselves. That the promise is not a vain one, is proved by the case of Paul, to mention no other. It needs no argument to show that one who can drink a deadly thing without harm will be able successfully to resist any kind and quantity of disease germs. And so again we see the possibility of perfect health for those who serve God.*MEDM November 1904, page 350.11*

Sunday, Nov. 20. *Because thou hast made the Lord, which is my refuge, even the most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling. Psalm 91:9, 10.**MEDM November 1904, page 351.1*

What could be a stronger witness to the presence of the power of God? Surely the following promise will be fulfilled to those who dwell thus securely in the midst of devastating plagues: "They shall fall down unto thee, they shall make supplication unto thee, saying, Surely God is in thee; and there is none else." (*Isaiah 45:4.*) Who, then, can believe that God will reserve the greatest of all witnesses for the time when it will be of no avail. Because the Gospel will already have been preached in all the world for a witness into all nations? Now is the time when such witness will be effective, and now it may be given by those who dwell in God.*MEDM November 1904, page 351.2*

Monday, Nov. 21. *As thy days, so shall thy strength be. There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky. The eternal God is thy refuge, and underneath are the everlasting arms. Deuteronomy 33:25-27.**MEDM November 1904, page 351.3*

Read the context, and see how exactly it coincides with the text last cited. "As thy days so shall thy strength be." This is commonly quoted, "As thy day so shall thy strength be," and is taken to mean that whatever any day may bring, strength will be given to bear it. This it does mean and more, too. What it says, and what the Hebrew expresses will more plainly, is that as many as our days may be, while they last, strength will last. Strength is to increase with our days, when we continually rest in the everlasting Arms. This is in harmony with the assurance that "they that wait upon the Lord shall renew their strength."*MEDM November 1904, page 351.4*

Tuesday, Nov. 22. *Precious in the sight of the Lord is the death of his saints. Psalm 116:15.*MEDM November 1904, page 351.5

The Lord's saints are workers together with him. They are his children, who have learned his ways by seeing the works that he has brought before them. Surely, then, the Lord would gladly keep them alive. He has not so many workers that he can afford to lay any aside unless their death would glorify him. The fact that God's people die is no evidence that he has cut them off; on the contrary, he is grieved at their loss. Their death is costly, and the more devoted they are to his cause, the more costly is their death. Yet those who, like Paul, have only the one desire, that God may be glorified in their bodies, whether by life or death, may be used to his glory in death. Such ones, though dead, will yet speak. Their testimony will not end with their lives.MEDM November 1904, page 351.6

Wednesday, Nov. 23. *The Lord is my light and my salvation; whom shall I fear, The Lord is the strength of my life: of whom shall I be afraid? Psalm 27:1.*MEDM November 1904, page 351.7

Meditate on the expression, "The Lord is the strength of my life." This evidently means more than the simple truth that our life is from the Lord. It means nothing less than that the Almighty himself is our life. Such a life is surely invulnerable. "Of whom shall I be afraid?" Not of our adversary, the devil, whose only power is death. The shield of faith, the faith of Jesus, will quench all his fiery darts.MEDM November 1904, page 351.8

"A mighty fortress is our God,
A refuge never failing."MEDM November 1904, page 351.9

Thursday, Nov. 24. *I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy acceptable unto God, which is your reasonable service. Romans 12:1.*MEDM November 1904, page 351.10

Such a present God will accept. And he will use it well, taking care that it is not destroyed. Only he who defiles (destroys) the temple of God, will God destroy. But when we say from the heart,MEDM November 1904, page 351.11

“Take my life and let it be
Consecrated, Lord, to thee,”*MEDM November 1904, page 351.12*

and yield it up to Him, we may be sure that God will preserve it from all evil. This verse emphasizes the fact that we are to put ourselves consciously and intelligently into God’s hands if we would have the blessing of perfect health in body, soul, and spirit.*MEDM November 1904, page 351.13*

Friday, Nov. 25. *Blessed is he that considereth the poor; the Lord will deliver him in time of trouble. The Lord will preserve him, and keep him alive; and he shall be blessed upon the earth; and thou wilt not deliver him unto the will of his enemies. The Lord will strengthen him upon the bed of languishing; thou wilt make [margin, “turn”] all his bed in his sickness. Psalm 41:3.**MEDM November 1904, page 351.14*

There is a promise for those who, having served God faithfully, are nevertheless laid upon the bed of languishing. “Though he fall, he shall not be utterly cast down; for the Lord upholdeth him with his hand.” Job was a perfect and an upright man, who feared God, and eschewed evil; yet he suffered terrible afflictions. However, he was delivered from them all. The Lord “turned” his bed in his sickness, and he rose a well man, because he did not lose his faith. Many more people might live, if in the midst of sore afflictions they could keep hold of God’s promise to keep them alive, and say, “I shall not die, but live, and declare the works of the Lord.”*MEDM November 1904, page 351.15*

Sabbath, Nov. 26. *We were pressed out of measure, above strength, insomuch that we despaired even of life. But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead. Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us. 2 Corinthians 1:8-10.**MEDM November 1904, page 352.1*

Brought down to the verge of death, so that all hope seemed lost, Paul was delivered from death by trusting in God, who raises the dead. God sometimes allows his most faithful ones to suffer deep affliction, that they may more perfectly learn that their life and

strength are in God alone. Paul suffered, but he was kept alive. He experienced what every one may experience now-the power of the resurrection.*MEDM November 1904, page 352.2*

Sunday, Nov. 27. *Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. 2 Corinthians 4:10.**MEDM November 1904, page 352.3*

Christ crucified means Christ risen. It was the resurrection power that saved Christ from all the attacks upon his life, and from all the diseases that he took upon himself, and enabled him to lay down his life as a voluntary sacrifice. It was as sure that he would come out of the grave as that he went into it. God raised him up, having loosed the pains of death, "because it was not possible that he should be holden of it." Whoever, therefore, has the dying of Jesus in his body, is sure of the life of Jesus. And this life is to be made manifest in the body, by keeping it alive; for Jesus Christ by the grace of God tasted death for every man. He died that we might live; and He who can keep us alive throughout eternity, can easily keep us alive the few years that this present evil world has to stand.*MEDM November 1904, page 352.4*

Monday, Nov. 28. *For we which live are alway delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh. 2 Corinthians 4:11.**MEDM November 1904, page 352.5*

Note that the life of Jesus is to be "made manifest in our *mortal flesh*." When it is said that his life is manifested in sinful flesh, we know that it means that it successfully resists its sinfulness. In like manner we are to know that the life of Jesus manifest in mortal flesh is in overcoming its mortality. In no other way could life be made manifest in mortal flesh. Immortality will not be bestowed until the coming of Christ in glory; but eternal life is ours now, to be manifested in the midst of mortality.*MEDM November 1904, page 352.6*

Tuesday, Nov. 29. *By the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I labored more abundantly than they all: yet not I, but the grace of God which was with me. 1 Corinthians 15:10.**MEDM November 1904, page*

Paul was the weakest and frailest in body of all the apostles: yet he labored more abundantly than they all, because he more fully than any other presented his body a living sacrifice. He kept his body under, and neither disease nor sin could overcome it. Stoned and left for dead as he was in Asia (compare *Acts 14:19, 20; 2 Corinthians 1:8-10*), he nevertheless continued his work without interruption. Even though it was in weakness and in “much trembling;” he still continued to work. And that is the great thing. God’s life in our mortal flesh may be manifested in two ways: in healing our diseases, and in making us superior to them, so that, even though suffering, we can work as much as if well. In either way God is glorified, and that is enough.*MEDM November 1904, page 352.8*

Wednesday, Nov. 30. *And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ’s sake: for when I am weak, then am I strong. 2 Corinthians 12:9, 10.**MEDM November 1904, page 352.9*

To the person who has this experience, sickness is the same as health; for even more than health does it show the power of the life of Jesus in mortal flesh. In such a case it is no disgrace to suffer infirmity, but it is something in which to glory, since it is to the glory of God. All this springs from that wonderful life that is freely given to all who will receive it. “Thanks be unto God for his unspeakable gift.”*MEDM November 1904, page 352.10*

December 1904

““Back to Nature”” *The Medical Missionary* 13, 12.

EJW

E. J. Waggoner

This very common phrase is much is understood and misapplied, both by those who advocate it, and by those who disparage it. This is unfortunate; for the term ought to be in good repute, and the thing which it really means ought to be the object of all men.*MEDM December 1904, page 365.1*

There is no doubt that the objection to the term has arisen from the fact that the users of it quite frequently, if not always, refer to the habits of the lower orders of creation as models for men in their efforts to get “back to nature.” Whether or not the first users of the phrase had this idea in mind, can not be stated; but the fact is that it is now quite generally regarded in that light; at any rate those who discredit it do so on the ground that it means that we ought to copy the habits of beasts.*MEDM December 1904, page 365.2*

The propriety or impropriety of the term can be settled only by considering that “nature” rightly means when applied to man. Man was not created a beast, however near or even below that level many have fallen; and therefore man’s true nature is entirely different from that of the beasts. “Primitive man” was not a prowling savage, closely allied to the beasts in everything except form; and a return to nature can not therefore mean a descent, but must, on the contrary, mean an ascent.*MEDM December 1904, page 365.3*

The last verse of the third chapter of Luke tells us that the first man, whose name was man,-Adam,-was the son God. Hence it follows that man is properly a partaker of the Divine nature, and that the more nearly he approaches the Divine, the more nearly does he get “back to nature.” Man has fallen from his original high estate, and a return to or regaining of his true nature must necessarily be his elevation. What that high position is no one can have any adequate conception of, except in proportion as one approaches it.*MEDM*

December 1904, page 365.4

The key note of this perfect nature is simplicity, “the simplicity that is in Christ,-for we become the “perfect man” only when we attain to “the measure of the stature of the fulness of Christ.”*MEDM December 1904, page 365.5*

This simplicity which is the measure of perfection, can not be attained by the fallen sons of Adam in a moment; but we ought constantly to be approaching it in everything that goes to make up the sum of life. For instance, some recall the fact that man in the beginning wore no clothes, that is, no tailor-made clothes, and they think to end all talk about returning to nature by saying that to be consistent the advocates of it ought to divest themselves of clothing. Now there is not the slightest doubt that those who do eventually get fully back to nature, that is, those who “go on to perfection,” will be clothed only with light; but it is a most grievous error to suppose that they will then be naked. They will, on the contrary, be clothed far more completely and perfectly than it is possible to be at the present time. Man never was naked, in the sense that one now divested of clothing would be nude; his primitive clothing of innocence and light constituted the most perfect covering. When man by sin lost this Divine dress (see *Psalms 104:3*), God Himself provided other clothing, suited to his circumstances. A return to nature means an approach to that state when God Himself can restore our proper clothing. So much for the objection in the matter of clothing. There are other lines, however, in which man may and should very quickly come close to the original standard, and one of the chief of these is in the matter of diet. To doubt some one will at once object that the same argument applies here as in the case of clothing,-that God Himself, after the fall, gave man permission to eat all sorts of things. It should be remembered that the inferior clothing that followed the fall was a matter of necessity; it was either that or no clothing at all, and God gave it to him. But it was not so with food. Here the original diet was available, and subsequent statements concerning food were only concessions to man’s degenerate habits, with the view of restraining their evil tendency as much as possible.*MEDM December 1904, page 365.6*

It has never been necessary, except in rare instances, for man to eat flesh. Fruits, including all seeds and grains, that contain the surplus life of plants, have always been within man's reach, and they are man's natural diet, a return to which would go far toward giving him the strength of the primitive man.*MEDM December 1904, page 366.1*

It is true that we may learn much from the beasts and the birds (*Job 12:7*); but the chief lesson that we are to learn from them is simplicity. They are fallen to a far less degree than man is; they retain more nearly the life which God designed for them than man does. What we are to learn from them is not so much their habits as it is such simple acceptance of God's plan for us as will produce correct habits in us as men; and this is a course of study that can not be overdone. If every one would make it the business of his life, so far as relates to himself, to eat, drink, breathe, exercise, sleep, and work only in a way to satisfy the actual needs of the body, and to build it up, there would be such a reformation as has never been seen, and which is absolutely necessary to a perfect moral and spiritual reformation.*MEDM December 1904, page 366.2*

E. J. WAGGONER.

"Daily Bread for Christian Workers" The Medical Missionary 13, 12.

EJW

E. J. Waggoner

Thursday, Dec. 1. Stand still, and consider the wondrous works of God. *Job 37:14*.

Why should we do this?-Because "His work is honorable and glorious" (*Psalms 111:3*), and His wondrous works declare that his name is near. (*Psalms 75:1*.) God has "made his wonderful works to be remembered" because through them men learn of his goodness and compassion and the power of his salvation. It is God's works that bear witness to him, and through which we may learn his ways. Every feature of the Gospel is illustrated in God's creation; for redemption is simply the work of creating anew. The more we

consider God's mighty acts, the more shall we know of the power which works salvation in every one who believes. But in order to consider rightly, we must cease the hurry and rush that is miscalled "progress;" we must obey his injunction to "stand still." The best work is done with the least outward show God works in quietness and "in quietness and confidence" do we become sharers of his strength.*MEDM December 1904, page 379.1*

Friday, Dec. 2. *Ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee; or speak to the earth, and it shall teach thee: and the fishes of the sea shall declare unto thee. Who knoweth not in all these that the hand of the Lord hath wrought this? In whose hand is the soul of every living thing, and the breath of all mankind. Job 12:7-10.**MEDM December 1904, page 379.2*

All things in heaven and earth are our teachers, and will give us valuable lessons in wisdom, if we are only humble enough to learn of them. In them God shows us himself at work, that we may know his ways. Ancient Israel saw God's works, but did not learn his ways; in these days men are closely observing the works of God, but are using the knowledge they gain only for selfish purposes—for commerce and war. Why should there not be a body of Christians who will show the world the truth for which God would have his works to be remembered, that through them they may be led to speak of "the glorious majesty of his kingdom."*MEDM December 1904, page 379.3*

Sabbath, Dec. 3. *Consider the lilies of the field, how they grow; they toil not, neither do they spin and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. Wherefore if God so clothe the grass of the field, which to-day is and to-morrow is cast into the oven, shall he not much more clothe you? Matthew 6:28-30.**MEDM December 1904, page 379.4*

One of the most valuable lessons is to be learned from the lilies. Part of the lesson is that we should not worry, but trust in God. The life of the lily is but for a day, yet God clothes it with garments of surpassing beauty; man is created for eternity, and it therefore stands to reason that God will be at least no less mindful of his

needs. But there is more than this. Solomon had unlimited wealth at his disposal, and all the lands brought their treasures to him, so that he could clothe himself with the richest fabrics, and as much variety of color as that of all lilies; yet in all his glory he was not arrayed as a single lily of the valley. Why not?-Because his clothing was all put on, and was no part of himself. Every day it had to be taken off. But the clothing of the lily is an essential part of itself,-the outshining of the life within. In the same way, but “much more” will God clothe those who trust in him, with the garments of glory and beauty-the robe of righteousness.*MEDM December 1904, page 379.5*

Sunday, Dec. 4. *Behold the fowls of the air, for they sow not, neither do then reap, nor gather into barns: yet our heavenly father feedeth them. Are not ye much better than they? Matthew 6:26.**MEDM December 1904, page 379.6*

One reason, undoubtedly, why Christians have not dwelt more upon this part of Christ’s teachings, and profited more by it, is that they have a feeling that it tends to produce idleness and carelessness. People have a distorted view of the importance of their own efforts in what is called “making a living,” compared with those of the birds. But trust in God for support does not mean laziness. No man is ever busier than the birds are, and no tiller of the soil does more toward getting his own living than the birds do in proportion to their needs. They do not sit on a limb waiting for God to place the food in their mouths, but they diligently gather what he gives them (*Psalms 104:28*); and no man can do any more. Men no more get their living by their own exertions than the birds do; both are absolutely dependent on God for their support and if men learned the lesson and accepted the fact as implicitly as the birds do, their lives would be full of song.*MEDM December 1904, page 379.7*

Monday, Dec. 5. *As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings; so the Lord alone did lead him, and there was no strange god with him. Deuteronomy 32:11, 12.**MEDM December 1904, page 380.1*

Interesting stories are told of the way in which the eagle teaches her young to fly. When they have gained sufficient strength, she

forces the young one out of the nest, thus compelling it to use its hitherto untried wings. Soon the little one gets weary, or frightened at the vast space beneath it, and begins to sink. More and more feeble grow its struggles, and at last it begins to fall as though shot. Then the mother swoops beneath it, and catches it upon her broad back. Here it rests in safety until it has fully recovered itself, when she drops from beneath it, leaving it again to use its wings, but yet she continually hovers near, ready again to bear it up. So the Lord teaches his people through adversity to use the strength that he provides, and to depend on him for more.*MEDM December 1904, page 380.2*

Tuesday, Dec. 6. *Doth the hawk fly by thy wisdom, and stretch her wings toward the south? Doth the eagle mount up at thy command, and make her nest on high? Job 39:26, 27.**MEDM December 1904, page 380.3*

These questions without an answer, coming in the midst of God's address to Job, in which the patriarch was made to feel his own insignificance in comparison with the Almighty, are full of instruction. They teach us that the birds are guided by God in their flight southward, and that they build their nests in harmony with Divine directions. This explains why there is so little "improvement," as men would say, in the construction of their nests. Being guided by supreme wisdom, they build in the place and manner best adapted to their needs, and there is no reason for changing. The lesson that we are to learn is that however well our work may be done, we have no occasion for boasting or pride; for the wisdom that enabled them to do it was wholly the Lord's.*MEDM December 1904, page 380.4*

Wednesday, Dec. 7. *The stork in the heaven knoweth her appointed times; and the turtle and the crane and the swallow observe the time of their coming; but my people know not the judgment of the Lord. Jeremiah 8:7.**MEDM December 1904, page 380.5*

People say, "How can we know?" and the answer is, God has revealed it in his word. From the argument that since the birds know their seasons, God's people ought to know of the times and the

seasons, we learn that both have the same source of knowledge. The migration of birds presents a mystery that no naturalist has yet been able to solve. It is not known how they can guide their flight accurately across long stretches of sea, so as to come back to the exact spot from which they started, although that would be a remarkable feat for a man without a compass; but those who have for many years watched the flight of birds from and to the same place, tell us that the young birds invariably start away about two weeks ahead of the old ones, to a place which they have never seen. We know, therefore, that they are guided by the same One who conducted Abraham to land which he knew not of. And thus the birds become our teachers in faith that will make us children of Abraham. *MEDM December 1904, page 380.6*

Thursday, Dec. 8. *So is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. Mark 4:6, 7.* *MEDM December 1904, page 380.7*

The yearly round of seasons, no less than the yearly round of service in the Jewish temple, is an object lesson concerning the kingdom of God. In the growth of the seed, and the mysterious way in which it reproduces itself in scores and hundreds of other seeds, each having the same life as the parent seed, and to the same degree, we have a perfect representation of the increase of the Government of Christ, who is the true Seed. People sometimes cavil at the teaching of the Gospel concerning the incarnation and resurrection of Christ and the work of the Spirit in man; they say that such things are “not reasonable,” meaning that they are beyond the power of reason to explain or comprehend. But the same mystery confronts them when they consider the sown seed. It springs and grows up, “he knoweth not how.” The natural scientist, like the writer of the Gospel, can only describe what he has seen, but is unable to explain the how and why. It is enough for us to know that “power belongeth God.” *MEDM December 1904, page 380.8*

Friday, Dec. 9. *For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear.” Mark 4:28.* *MEDM December 1904, page 381.1*

Literally, the earth bringeth forth fruit “automatically.” Yet the earth is inert, having no life in itself. Dust is not only the emblem, but the very substance of death. The earth brings forth to-day, just as on the third day of the creation week, in obedience to the word of God. It is the word of God that is the seed whence all living things come. The covering of the face of the earth with fruit is the manifestation of the miracle of bringing life from the dead by the power of God’s word. Even so with the fruit that man brings forth “to the glory and praise of God.” They come from man, and are his own works, yet it is God that worketh in him, “both to will and to do of his good pleasure.” We are but dust; and as we can not conceive of the dust of the earth initiating action on its own account, so we ought never to conceive of anything that we have done as due to any inherent power in our flesh. Of ourselves we can do nothing. The machine that acts automatically, acts only in response to the power continually exerted in it. *MEDM December 1904, page 381.2*

Sabbath, Dec. 10. *All flesh is grass, and all the goodliness thereof is as the flower of the field; ... surely the people is grass. The grass withereth, the flower fadeth; but the word of our God shall stand for ever. Isaiah 40:6-8.* *MEDM December 1904, page 381.3*

There is nothing that grows out of the ground that is less imposing than grass. The oak tree and the cedars of Lebanon are symbols of strength and endurance; but grass is used in Scripture as the symbol of frailty. To say that all flesh is grass is to say that all nations together are but for a day. Ordinarily, when a person becomes impressed with the consciousness that he is weak and helpless, he becomes discouraged. If a man thought that he had no more power than a single blade of grass, he would consider his case hopeless; yet this very thing is a part of God’s message of comfort to us. See the chapter from the beginning. The secret is found in *2 Corinthians 12:9, 10.* *MEDM December 1904, page 381.4*

Sunday, Dec. 11. *I am the true Vine, and My Father is the husbandman.... I am the Vine, ye are the branches: He that abideth in Me, and I in him, the same bringeth forth much fruit, for apart from me ye can do nothing. John 15:1, 5.* *MEDM December 1904, page 381.5*

This is not a figure of speech; it is not a parable; it is the statement of a reality-a fundamental truth. When Jesus looked upon the vine that night with his disciples, and said, "I am the true Vine," he expressed the truth that "in him all things consist." He is the parent stock whence all vines on earth spring; and therefore when that same night he took the cup containing the fruit of the vine, he could say, "This is my blood." And we are in reality branches of him. The fact that we do not see any connection between him and us, as we see the apple hanging from the limb, makes no difference. "The things that are seen are temporal; but the things that are not seen are eternal," and therefore more real than the visible. When we have the clearer, deeper sight that faith gives, we shall draw real vital sap from the Divine Branch for our daily life as consciously as we drink the juice of the grape.*MEDM December 1904, page 381.6*

Monday, Dec. 12. *The spirit of the Lord God is upon Me; because the Lord hath anointed me... to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified. Isaiah 61:1, 3.**MEDM December 1904, page 381.7*

Whoever reads and believes the first and second chapters of Genesis must know that man is in reality what the Scriptures represent him to be-a plant, a growth from the soil. Whether we shall be "filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God," or "turned unto the degenerate plant of a strange vine" depends entirely upon our attitude to the grace and the mercy which the Spirit of God gives. The first psalm presents a glorious possibility for the trees of God. But we must not forget that our test as trees of righteousness will be the character of the fruit that we bear, as a food product. Fruit grows in order that it may be eaten, and may thus go to build up new life. If we truly minister life to others, then are we what our text calls for.*MEDM December 1904, page 381.8*

Tuesday, Dec. 13. *Then shall the righteous shine forth as the sun in the kingdom of their Father."* *Matthew 13:43.**MEDM December 1904, page 381.9*

The “fruit of the Spirit” is the “fruit” of the light (see *Ephesians 5:9* in both versions): and this is true of all fruit-bearing trees, whether they stand immovably fixed in a forest or an orchard, or move about as human beings. The luscious fruits of autumn are the produce of the sunlight that the tree has stored up. The tree may be very plain and dull, but hour after hour during the long days of summer it is storing up the gorgeous sunshine; and this hidden light “shines forth” in the service it renders to man, either in yielding food for his table or warmth and light for his dwelling. So in the harvest the righteous will shine forth the light while the Sun of righteousness has “shined in” their hearts. Then all men will know the true light. But the disciple of Christ will not wait till then to shine. At the marriage at Cana, at the grave of Lazarus, and through his whole life, Jesus manifested the glory of God, which was none the less brilliant because there were not eyes to see it. *MEDM December 1904, page 381.10*

Wednesday, Dec. 14. *For as the rain cometh down, and the snow from heaven, and returneth not thither, but except it watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my mouth. Isaiah 55:10, 11.* *MEDM December 1904, page 382.1*

Every drop of rain that comes down from heaven returns thither, but not until it has accomplished the purpose for which God sent it. The rain is an illustration of the lavishness that God displays in the bestowal of his grace. He sends rain on the rocky soil where nothing grows, and even on the sea where there is abundance of water; but nothing is in vain. The falling rain, with sun and wind, in time makes even the rocks support vegetation in some form, or else the water appears as a spring. So God’s word works God’s will, whatever opposition it may meet. *MEDM December 1904, page 382.2*

Thursday, Dec. 15. *Drop down, ye heavens, from above, and let the skies pour down righteousness. Isaiah 45:8.* *MEDM December 1904, page 382.3*

The rain does more than merely to show us how freely God

bestows his gifts. It is the flowing forth of the stream of God's own life (*Psalms* 65:9, 10), and is therefore literally God's righteousness. We may learn this from the fact that the Israelites drank from Christ, the living Rock, and the flowing of that water was proof to them that the Lord was among them (*Exodus* 17:7); yet the water which they drank was identical with the rain that falls from heaven. The rain, in that it causes the earth to bring forth, is life to us; if, therefore, we always recognized it as God's life, the effect would necessarily be to produce righteousness in us. *MEDM December 1904, page 382.4*

Friday, Dec. 16. *For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God. Hebrews 6:7.* *MEDM December 1904, page 382.5*

What is the blessing which it receives from God, which that which bears thorns and briars does not receive? Manifestly the blessing is the fruit which it brings forth, since it is in that respect alone that it differs from the unfruitful soil. Both alike receive rain, and in this respect both are equally blessed. But one appropriates the blessing, and is therefore blessed, while the other rejects the same blessing, and is cursed. Thus we see that the curse is the blessing rejected; and the good that we bring forth in response to God's blessing is our real blessing from God. *MEDM December 1904, page 382.6*

Sabbath, Dec. 17. *I will be as the dew unto Israel. Hosea 14:5.* *MEDM December 1904, page 382.7*

All that dew is to the grass and herbs, that God is to his people who trust in him. How literally this is true may be understood when we remember that God is "the fountain of living water," and that in the New Jerusalem "the glorious Lord will be to us a place of broad rivers and streams." "All flesh is grass," and therefore it must necessarily have dew, or else it will perish. *Isaiah 58* tells us how we may be as "a watered garden." *MEDM December 1904, page 382.8*

Sunday, Dec. 18. *Israel shall blossom and bud, and fill the face of the world with fruit. He shall grow as the lily, and cast forth his roots as Lebanon. Isaiah 27:6. Hosea 14:3.* *MEDM December 1904, page*

How does the lily grow? Man “knoweth not how.” It grows because the life of God is in it, and it is not rebellious against it. It makes no effort to grow; it simply grows, and growth means continual advancement. So all our real growth in grace is made when we are unconscious of ourselves, and conscious only of God.*MEDM December 1904, page 382.10*

Monday, Dec. 19. *God stilleth the noise of the seas, the noise of their waves, and the tumult of the people. Psalm 65:7.**MEDM December 1904, page 382.11*

Seas are used to represent people, and the raging of the sea represents strife among nations. But all are in God’s hand, as the seas are; and the ease with which he stills the seas when they roar, shows how easily he can make wars to cease unto the ends of the earth and deliver his people from all enemies.*MEDM December 1904, page 382.12*

“As a mother stills her child,
Thou canst hush the ocean wild
Boisterous waves obey thy will
When thou sayest to them. ‘Be still.’
Wondrous Sovereign of the sea,
Jesus, Saviour, pilot me.”*MEDM December 1904, page 383.1*

Tuesday, Dec. 20. *Fear ye not me? saith the Lord: will ye not tremble at my presence, which have placed the sand for the bound of the sea by a perpetual decree, that it cannot pass it; and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it. Jeremiah 5:22.**MEDM December 1904, page 383.2*

The inert sand of the seashore shows the power of God even more than the mighty sea itself. It is not the rock, but the light, shifting sand, that God sets as the bounds of the sea. While the exhibition of the mighty power of God in holding the sea within bounds is calculated to make us tremble, it at the same time produces confidence, in that it shows us how God’s strength is made perfect in weakness.*MEDM December 1904, page 383.3*

Wednesday, Dec. 21. *God thundereth marvelously with his voice; great things doeth he which we can not comprehend. Job 37:5.MEDM December 1904, page 383.4*

Many a child that stops its ears and trembles with terror when it thunders, would listen to the sound with delight if it had been taught that thunder is the voice of God. It is awful in its majesty, it is true, as the voice of God might be expected to be; but thunder does not necessarily mean wrath. The law was proclaimed from Sinai in thunder tones, yet it was given because "he loved the people." (*Deuteronomy 33:3.*) Thunders and lightnings come from the throne-that throne of grace to which we are exhorted to come with boldness; and when Christ shall come, his voice will shake earth and heaven, and yet it will be the voice of mercy, because it will bring the dead from the graves in the freshness of eternal youth.*MEDM December 1904, page 383.5*

Thursday, Dec. 22. *The voice of the Lord... strippeth the forests bare. Psalm 29:9.MEDM December 1904, page 383.6*

Why do the leaves fade and fall on the approach of winter?-It is in order to protect the tree from being frozen to death; and this is accomplished by stopping the transpiration. But what makes them fall? It is popularly supposed that it is the frost; but this is not the case. The leaves fall, or are at least practically severed from their connection with the tree before the frost comes, in order to guard against injury by the frost. Kerner, undoubtedly the best botanical authority in the world, says: "The late cause of this instinctively adapted periodicity is certainly not yet explained; it is as mysterious as those life processes and phenomena which regularly recur at certain periods, which are perhaps hastened or retarded by favorable or unfavorable external conditions, but can not be stopped by them, and which the plant carries out, or endeavors carry to out, without immediate external stimulus." The explanation, as far as any is possible, is found in our text: "The voice of the Lord strippeth the forests bare,"-the same voice that says to the snow, "Be thou on the earth,"-the same voice that says, "Let the earth bring forth." How wonderful is God's care for the trees: Are we not of more value than they?*MEDM December 1904, page 383.7*

Friday, Dec. 23. *By the breath of God frost is given. Job 37:10.*MEDM December 1904, page 383.8

The same silent voice that strips the forests bare in anticipation of the coming cold, sends the frost. Who has not been struck by the beautiful forms which frozen breath on the window-pane assumes, and noted similar forms in the frost on the stone pavement, where no person has breathed? But how many have thought that the frost was an evidence that God is near? In the cold, dreary winter God's presence and working are as manifest as in the glorious, fruitful summer. So we may know that God is just as near in adversity as in prosperity, since both come from him for our good.MEDM December 1904, page 383.9

Sabbath, Dec. 24. *The young lions roar after their prey, and seek their meat from God. Psalm 104:21.*MEDM December 1904, page 383.10

When the wild beasts utter their cries, so terrible to us, they utter articulate speech in the ears of God. He understands what they say, and gives them their desire. They are dependent on God for their food, just as much as little children are upon their parents; and they eat only what he gives them; yet he satisfies even their perverted appetites. Should not this be a source of confidence to God's people? Can they not be sure that their Father will not feed them to the wild beasts? Jesus in the wilderness, among the wild beasts, and Daniel in the lions' den, are assurances that if we are serving God we are as safe in the midst of ravenous beasts as in our own homes.MEDM December 1904, page 383.11

Sunday, Dec. 25. *Behold a virgin shall be with child, and shall bring forth a Son, and they shall call his name Emmanuel, which being interpreted is, God with us. Matthew 1:23.*MEDM December 1904, page 383.12

Centuries ago this was written, yet it is living truth to-day. The birth of the child of the virgin, who, being the Son of God, was God manifest in the flesh, was not merely God with her, but God with us. The Son of God was born of woman, to teach us that every "son of man" is by birth a son of God (read *Luke 3:23-38*); and that to the extent that we do not exhibit "the Divine nature" we come short of

our privileges.” As many as received him, to them gave he power [right or privilege] to become the sons of God;” but he is given to “all people” alike, and therefore everybody has the same privileges by birth that any other one has, whether he accepts and uses them or not. What an “unspeakable gift” is ours! The more we meditate upon it, the more wonderful and unspeakable will it appear to us.*MEDM December 1904, page 383.13*

Monday, Dec. 26. *He covereth his hands with the lightning; and giveth if a charge that it strike the mark. Job 36:32, R.V.**MEDM December 1904, page 384.1*

The Danish has it still more plainly: “He giveth it orders against whom it shall strike.” There are no accidents in God’s universe. The lightning does not dart about at random, but is under Divine control just as much as the plants are in their course. Light, in whatever form it appears, is from God; for God is light. So when we see the sharp lightning we need have no fear that it will accidentally strike us. It is in God’s hands, and can do nothing except at his command.*MEDM December 1904, page 384.2*

Tuesday, Dec. 27. *Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. Matthew 10:29.**MEDM December 1904, page 384.3*

Sparrows are even cheaper than that, for in *Luke 12:6* we read that five are sold for two farthings. But humble and insignificant as they are, they are given a place in God’s house (*Psalms 84:3*), and not one of them is forgotten. “Fear ye not therefore, ye are of more value than many sparrows;” and God’s care for us is in proportion to our superior value to the sparrows. “The very hairs of your head are all numbered.” Think of the exactness of God’s knowledge of his vast dominion, and his infinite care for details! He knows the number of the stars, and calls them all by name; and he knows the number of hairs on every head, keeping accurate count, however they may vary from day to day. “Such knowledge is too wonderful for me; it is high, I can not attain unto it.”*MEDM December 1904, page 384.4*

“Beneath His watchful eye
His saints securely dwell

That hand which bears creation up
Shall guard his children well.”*MEDM December 1904, page 384.5*

Wednesday, Dec. 23. *O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Matthew 23:37.**MEDM December 1904, page 384.6*

What more striking figure of solicitous care and tender protection could be given than this. The hen’s wings afford a safe shelter for the young chickens, to which they flee for protection and warmth. Under the mother’s wings the little ones rest content, knowing and fearing nothing of want or danger. Just such a hiding place does the Lord afford for his people; and our text tells us how his heart yearns to receive even those whose stubborn rejection of his love is exposing them to destruction. The illustration is several times used in the Bible. “How excellent is thy lovingkindness, O God; therefore the sons of men put their trust under the shadow of thy wings.” “He shall cover thee with his feathers, and under his wings shalt thou trust.”*MEDM December 1904, page 384.7*

“O, God, how excellent thy grace,
Whence all our hope and comfort spring
The sons of Adam in distress
Fly to the shadow of thy wing.”*MEDM December 1904, page 384.8*

Thursday, Dec. 29. *Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit. John 12:24.**MEDM December 1904, page 384.9*

This is the beginning and end of the Gospel. It is the secret of creation. Life is fed by death. For every new birth, life must be given. The tree puts its life into fruit, that others may live. The mother gives her life for her child. And God gives his life for the universe. Creation could not have been a fact if God had not desired it sufficiently to put his life into it. He gave himself for creation, that he might not abide alone and after all we like sheep had gone astray, he still gave himself for us, that we might be with him. So the lesson that we are to learn is that “he that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto

life eternal.”MEDM December 1904, page 384.10

Friday, Dec. 30. *The ox knows his owner, and the ass his master’s crib; but Israel doth not know, my people doth not consider. Isaiah 1:3.*MEDM December 1904, page 384.11

Thus it appears that they who do not know God have actually less knowledge than the brutes. The ox and the ass are dull, plodding animals, one of them the synonym for stupidity: yet they know their owner and recognize that the one who feeds them has a right to their service. But men who pride themselves upon their intellect take their food daily at the hand of the Lord, and at the same time talk boastingly of their “independence!” As though there were any such thing in this world! No man can consistently talk about independence as he eats food that another has made and prepared for him. And since God bestows himself in his gifts, all that will be necessary to convict and condemn the one who in the judgment claims that he never had a chance to know God will be to ask him if he never ate. Truly, one who can for years eat daily at the table of another, without ever becoming acquainted with that other, must be so dense that it is useless to waste time on him.MEDM December 1904, page 384.12

Sabbath, Dec. 31. *Whoso is wise, and will observe these things, even they shall understand the lovingkindness of the Lord. Psalm 107:43.*MEDM December 1904, page 385.1

It is for this very purpose that the Sabbath was made and given to men: that they might study the works of God’s hands, and become acquainted with him. To be acquainted with God is to understand his lovingkindness that passes knowledge: for God is love, and with his everlasting lovingkindness he draws all men toward himself. The great works of God-great in the smallest as well as in the largest—are “sought out” of all that have pleasure in them. Mere passive observation of what casually appears to our eyes is not sufficient. His works require careful, painstaking study,-close observation; and whoever does this conscientiously must be led to say: “Thou, Lord, hast made me glad through thy works; I will triumph in the works of thy hands.”MEDM December 1904, page 385.2

